LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.)

VOL. VII.
INDO-ARYAN FAMILY.
SOUTHERN GROUP.

SPECIMENS OF THE

MARĀTHĪ LANGUAGE.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ऴ *ḷha*.		

Visarga (ः) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus में *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع *ʻ*
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*
پ *p*	ح *ḥ*	ذ *ẕ*	ز *z*	ص *ṣ*	ف *f*
ت *t*	خ *kh*		ژ *zh*	ض *ẓ*	ق *q*
ٹ *ṭ*				ط *ṭ*	ک *k*
ث *s̤*				ظ *z̤*	گ *g*

ل *l*

م *m*

ن *n*

ں *n* when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā̤*;—thus, دعویٰ *daʻwā̤*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh*ᵗ*ā*, pronounced *dēkhtā*; (Kāśmīrī) चूह़ *ts*ᵘ*h*; कऱु *kar*ᵘ, pronounced *kor*; (Bihārī) देखथि *dēkhath*ⁱ.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ﭺ), Kāśmīrī (ﮐ, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ـٚ (च) is represented by *ñ*.

(d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڃ, and Puṣhtō ڼ or ـٚ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣhtō :—

ټ *ṭ* ; ځ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *r* ; ږ *zh* or *g*, according to pronunciation ; ښ *sh* or *kh*, according to pronunciation ; ڼ or ـٚ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڄ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڌ *dh* ; ڏ *ḍ* ; ڊ *ḍḍ* ; ڍ *ḍh* ; ک *k* ; ڪ *kh* ; ڳ *gg* ; ڱ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.

ă, ,, ,, ,, *a* in *hat*.

ĕ, ,, ,, ,, *e* in *met*.

ŏ, ,, ,, ,, *o* in *hot*.

e, ,, ,, ,, *é* in the French *était*.

o, ,, ,, ,, *o* in the first *o* in *promote*.

ö, ,, ,, ,, *ö* in the German *schön*.

ü, ,, ,, ,, *ü* in the ,, *mühe*.

th, ,, ,, ,, *th* in *think*.

dh, ,, ,, ,, *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k', t', p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

<div align="right">GEORGE A. GRIERSON.</div>

RAJASTHANI WESTERN HINDĪ EASTERN HINDĪ

Gulf of
Cambay

GUJARĀTĪ KHĀNDĒSĪ

VARHĀDĪ

NAGPURĪ

Nagpuri also
spoken here

DĒSĪ

CHHATTISGARHĪ

Bhumia
Kamari

Bhatri

ORIYĀ

BOMBAY

DRAVIDIAN LANGUAGES

HYDERABAD

DRAVIDIAN

Marāthī also
spoken here

Map

ILLUSTRATING THE DIALECTS OF

MARĀṬHĪ

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No. 10. Language Survey.—Oct. 04.—1,130.
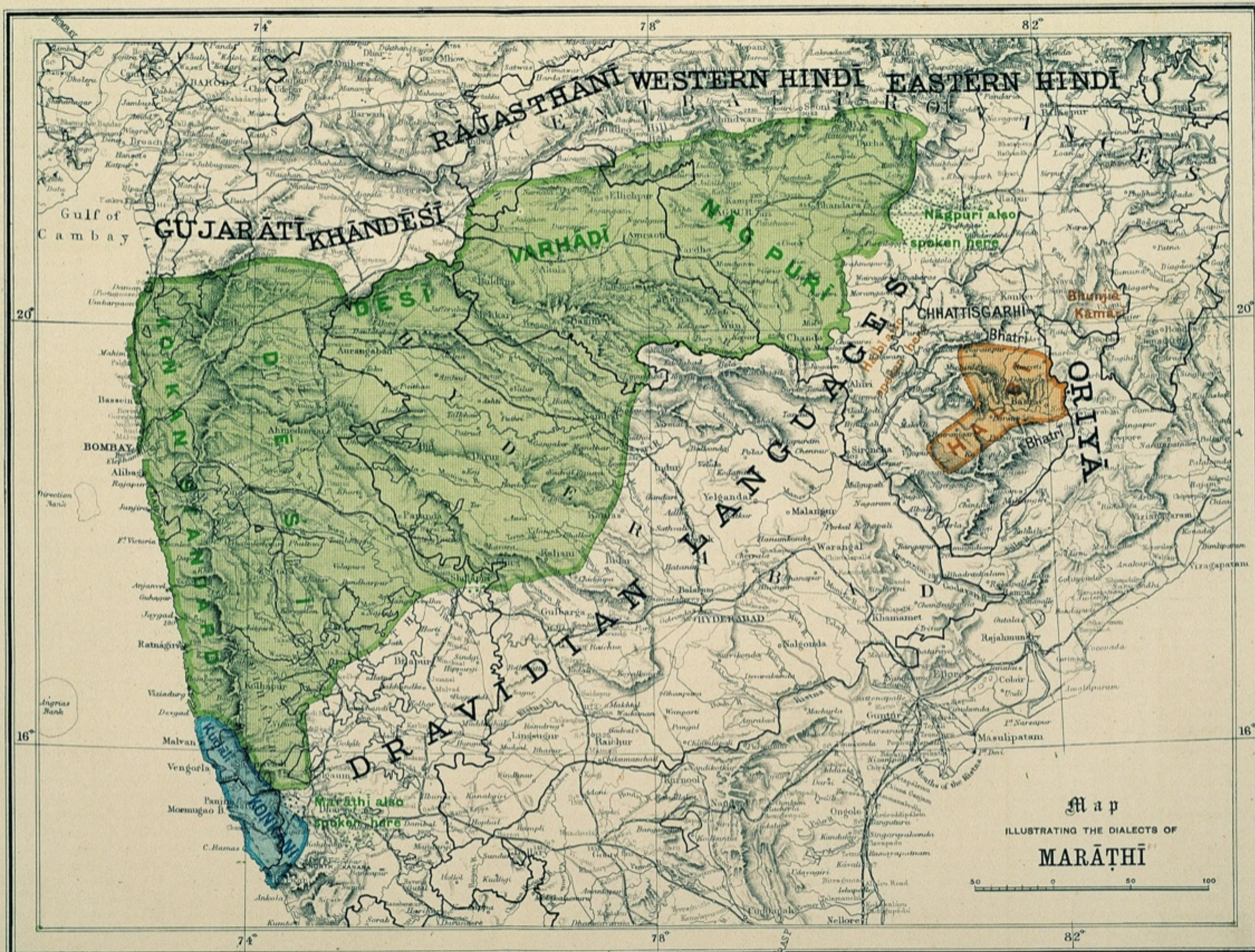
THE SOUTHERN GROUP.

MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

The Southern Group.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

Area in which spoken.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Halᵃbī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

Political Boundaries.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōṇḍī, and Telugu. Halᵃbī, which is separated from Marāṭhī by Chhattīsgarhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

Linguistic Boundaries.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṅkáṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Dialects.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kunᵃbīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.

B

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārlī, Vāḍ·val, Phuḍ·gī, and Sāmvēdī, which in several points agree with Gujarātī-Bhīlī. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarātī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākrit dialect more closely related to Śaurasēnī than to Māhārāshṭrī which latter Prākrit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal·bī, Bhunjiā, Nāharī, and Kamārī, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese terri-tories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Number of speakers.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions) .	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency) . .	1,559,029
TOTAL .	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quettah	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL .	225,225

Kŏṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekhan		6,193,083
Berar and Central Provinces		7,677,432
Konkan		2,350,817
		16,221,332
Marāṭhī spoken abroad		225,225
TOTAL MARĀṬHĪ		16,446,557
Kŏṅkaṇī spoken at home		1,559,029
Kŏṅkaṇī spoken abroad		6,362
TOTAL KŎṄKAṆĪ		1,565,391
GRAND TOTAL		18,011,948

Origin of Marāṭhī. The Prākrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshtra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshtra was considered to be the base of the most important literary Prākrit, the so-called Māhārāshtrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Mahārāshtra.* And the oldest work in Māhārāshtrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshtrī from the vernacular of Mahārāshtra, or, in the terminology of the Prākrit grammarians, the Māhārāshtra Apabhraṁśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kāvyādarśa i. 35, *Mahārāshtrāśrayāṁ bhāshāṁ prakṛishṭaṁ Prākṛitaṁ viduḥ.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākrits, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhī. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits.

Classification of the Prākrits. Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhī as against Māhārāshṭrī and **Northern and Southern Group.** Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *taḷẽ*, Sanskrit

ta-ḍā(g)a, a tank; Marāṭhī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nēṇ̐ṇõ*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bī̃*, Sanskrit *bī(j)a*, a seed; Marāṭhī *śam(bhar)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Māhārāshṭrī and Ardhamāgadhī *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭrī and Ardhamāgadhī were based. For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshṭrī in certain words, but the manuscripts freely write *d* in Māhārāshṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ia* in Śaurasēnī and Māgadhī, but *ijja* in the other dialects. Thus, Sanskrit *krīyatē*, Śaurasēnī and Māgadhī *kariadi*, Māhārāshṭrī and Ardhamāgadhī *karijjaï*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iyyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhī and in *ūṇa* in Māhārāshṭrī and often also in Ardhamāgadhī. This latter dialect has, however, several other forms. Thus, Māhārāshṭrī *hasiūṇa*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākrit dialects into a western group, *viz.*, Śaurasēnī-Māhā-

Eastern and Western Group.

rāshṭrī, and an eastern, *viz.*, Māgadhī. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Ḍhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in ō; thus, *pulisō*, a man. This dialect also differs from Māgadhī in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *sh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśa*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Ḍhakkī also seems to use *j* like the western Prākrits. Thus, *jampiduṁ*, Māgadhī *yampiduṁ*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākrits into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshṭrī are essentially **Final classification of the Prākrits.** the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭrī is full of provincial words ; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śishṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshṭrī agrees with Ardhamāgadhī. The close connection between those two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhī is the link which connects Māhārāshṭrī with Māgadhī. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭrī and Ardhamāgadhī than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhī is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭrī and Ardhamāgadhī.

Māgadhī has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttaśśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son ; *muhē*, Sanskrit *mukhē*, in the mouth ; *kūvammi*, Sanskrit *kūpē*, in the well ; *kulāhiṁ*, Sanskrit *kulē*, in the family. Śaurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhī; optatives such as *kareyyā*, I may do, occur in Māgadhī as well as the Śaurasēnī forms *kareaṁ* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhī, but not in Śaurasēnī, must have been common in Māgadhī, as the modern vernaculars clearly show. Compare also Māgadhī *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhī of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhī dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhī than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Ardhamāgadhī, and Māgadhī. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭrī and Mārāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭrī and Marāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Marāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāṭhī agrees

Marāṭhī and Māhārāshṭrī.

with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Marāṭhī and Māhārāshṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kāthiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word

Vowels.

kumarō, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Marāṭhī *kumar*, which is not a poetical form. Other dialects have *kũwar* and *kũwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshṭrī. Compare Marāṭhī *haḷad*, dative *haḷᵃdī-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ri* is sometimes differently treated in the old dialects. Thus, Sanskrit *krita*, Māhārāshṭrī and Ardhamāgadhī *kaa* (compare Māgadhī, Ardhamāgadhī

kaḍa), but Śaurasēnī usually kida, done; Sanskrit ghṛita, Māhārāshṭrī and Ardhamāgadhī ghaa, but Śaurasēnī and Māgadhī ghida, clarified butter. Similarly we find Marāṭhī kēlē̃, i.e., kaya-illaaṁ, done, while ghī, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindī loan-word.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāshṭrī

Consonants.

machchaï and majjaï, Sanskrit mādyati, he grows mad; Māhārāshṭrī vachchaï for vajjaï, Sanskrit vrajati, he goes. Compare Marāṭhī matsₐnē̃ (Hindī machₐnā), to swell; Kōṅkaṇī votsŭ̃, to go.

The aspiration has been transferred in the Māhārāshṭrī and Ardhamāgadhī ghettuṁ, Sanskrit grahītum, to take. Śaurasēnī has geṇhiduṁ. The base occurring in the Māhārāshṭrī and Ardhamāgadhī forms has only survived in Marāṭhī. Compare ghētₐlē̃, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭrī, Ardhamāgadhī, and also in Māgadhī, than in Śaurasēnī. Compare Māhārāshṭrī and Ardhamāgadhī ḍasaï, Sanskrit daśati, he bites; ḍahaï, Sanskrit dahati, he burns; ḍōla, an eye (compare Sanskrit dōla, oscillating); ḍollaï, Sanskrit dōlāyatē, he swings; ḍōhalaa, Sanskrit dōhalaka, the longings of a pregnant woman. Similarly we find Marāṭhī ḍasₐnē̃, to bite; ḍāhō (poetical), heat; ḍādznē̃, to be hot; ḍōḷā, an eye; ḍōhₐḷā, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit kshētra, Māhārāshṭrī and Ardhamāgadhī chhetta, Marāṭhī śēt, but Śaurasēnī khetta, Hindī khēt, a field; Māhārāshṭrī kira, Marāṭhī kīr, but Śaurasēnī and Sanskrit kila, forsooth; Sanskrit gardabha, Māhārāshṭrī gaḍḍaha, Marāṭhī gāḍhav, but Śaurasēnī gaddaha, Hindī gadhā, an ass; Sanskrit pañchāśat, Māhārāshṭrī paṇṇāsaṁ, Marāṭhī pannās, while other modern vernaculars have forms such as Western Hindī pachās.

The termination of the nominative singular of masculine a-bases was ō in Māhārāshṭrī

Nouns and Pronouns.

and Śaurasēnī. The same is the case in old Marāṭhī, thus, rāvō, a king; nandanu, a son. The final u in the latter form is directly derived from an older ō.

The genitive of i-bases, with which old in-bases were confounded, ends in issa and iṇō in Māhārāshṭrī and Ardhamāgadhī, but only in iṇō in Śaurasēnī; thus, aggissa and aggiṇō, Sanskrit agnēḥ, of the fire; hatthissa and hatthiṇō, Sanskrit hastinaḥ, of an elephant. The form hatthissa directly corresponds to Marāṭhī hāthīs.

With regard to pronouns we may note that the typical Māhārāshṭrī forms majjha, my; tujjha, thy, have survived in Marāṭhī mādzhā, my; tudzhā, thy.

Verbs.

The Marāṭhī verb shows something of the same rich variety as the Māhārāshṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē̃	indriyā̃	ādhīna	hōijē,	taĩ	śītōshṇā-tē̃
see	*of-senses*	*dependent*	*he-may-become,*	*then*	*cold-and-heat*

pāvijē	āṇi	sukhaduhkhī̃	ākaḷijē	āpaṇa-pē̃;
he-will-get	*and*	*with-pleasure-and-sorrow*	*he-will-bind*	*himself;*

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (Dnyānēśvarī, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh°ṇẽ*, to be got; *dis°ṇẽ*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijatī*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhaṇ°jē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshtrī passive ending in *ijjai*, while Śaurasēnī has *īadi*.

Marāṭhī infinitives such as *mārũ*, to strike, are directly derived from Māhārāshtrī forms such as *māriuṁ*, to strike. The participle of necessity, which ends in *avva* in Māhārāshtrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvẽ*, Māhārāshtrī *maē kariavvaṁ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ũ* and *u-niã*, i.e. *ũ + niã*, is derived from the corresponding Māhārāshtrī form ending in *ūṇa* and *uṁ*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kṛitvā*, Māhārāshtrī *kariūṇa, kariuṁ*, Marāṭhī *karũ, karuniã, karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshtrī and probably all eastern Prākrits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshtrī and Ardhamāgadhī *chēa, chia, chcha*, Marāṭhī *chi, ts̱*, Chhattīsgaṛhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshtrī Prākrit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhā- **Place of Marāṭhī in reference to other Indo-Aryan vernaculars.** rāshtra Apabhraṁśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshtra Apabhraṁśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhīlī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vāḍ°val, Vārlī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halᵇbī dialect is not a connecting link between Marāṭhī, Chhattīsgaṛhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group. It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i, ī,* and *ē,* which vowels are usually pronounced almost as *yi, yī, yē,* respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y,* and quite different from the Bengali *ś,* which has another origin as the eastern Prākrits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts, dz,* respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhī, and, partly, in Rājasthānī. Marāṭhī has a cerebral *l* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person ; thus Kōṅkaṇī *hā̃v,* Gujarātī *hũ,* I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshtrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshtrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points **Relation of Marāṭhī to the Outer Circle.** of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pah*[a]*rā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōṅkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilẽs*, it was done (by thee); *sāṅgil*[a]*lān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākrit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māy*[a]*rā̃* and *marilā̃*, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhāḍī *mār*[a]*śī*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshtrī Prākrit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *mādzhā*, my; *tudzhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, there-
General conclusion. fore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the lan-
guages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātīs. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti,
Marāṭhī Literature. the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style
of the east, the Gauḍīyā Rīti. The old Māhārāshtrī lyrics fully justify this praise, and later poets such as Rājaśēkhara proudly mention Mahārāshtra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Mahārāshtra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śankara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit litera-
ture accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the coun-
try round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishṇu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhangs*[1] of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Ādigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs ' as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇi-Svayaṁvara*, the *Svātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhjī, the father of Śivajī, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivajī, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivajī is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

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[1] '*Abhang*' is the name of a metre. The word means ' unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya, Harivijaya, Pāṇḍavapratāpa, Śivalīlāmṛita*, and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śīghrakavi*,[1] and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhāḍā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvalī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahīpati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalīlāmṛita*, the *Santavijaya*, the *Santalīlāmṛita*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasaī* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of Lāvaṇīs we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bāji Rāo, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Krīḍan* of Viśvanāth, and the *Anaṅgaraṅg* of Kalyāna Mala.

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[1] A *śīghrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivajī and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Vētāl Pantsvīśi*, the *Simhāsan Battīśi*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Samhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākrit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vara-ruchi's Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākritam*, i.e., *the* Prākrit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshiṇātyā as a form of Apabhramśa, i.e., in this connection, as one of the vernaculars of India. Dākshiṇātyā is, in the Sāhitya Darpaṇa stated to be identical with Vaidarbhikā, the vernacular of Berar. Dākshiṇātyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshiṇātyā has any characteristics of its own. On the contrary, Mārkaṇḍeya expressly states that Dākshiṇātyā is not a separate dialect, *lakshaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshiṇātyā and Vaidarbhikā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshiṇātyā and Vaidarbhikā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshiṇātyās, or Southerners, occurs in the Mṛichchhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshiṇātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

' c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—*Friar Jordanus*, 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

'1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kŏṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraeñs, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kŏṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbŏdh and Marāṭhī to the Mŏḍi character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mŏḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanágara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, *i.e.*, the Bālbŏdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kŏṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum sev Indostanum universitatis Kasi*. Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāthī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervas y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāthī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāthī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio prattico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti*. It contains a Marāthī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāthī version, after the Catechism, mentioned above.

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The Scriptures were partly translated into Marāthī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Kōṅkaṇī. See pp. 65 and 166.

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" " " —*Student's English and Marathi Dictionary.* Bombay, 1901.

Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.[1]

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff. It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

VOWELS.

ठ *a*	ष *ā*	छ *i, ī,*	ग *u, ū,*
ञे *ē*	औ *ai*	भे *ō*	थे *au*	को *aṁ*	य: *aḥ*

CONSONANTS.

प *ka*	ख *kha*	ग *ga*	घ *gha*	उ *ṅa*
उ *cha*	घ *chha*	र *ja*	झ *jha*	ज *ña*
ठ *ṭa*	ठ *ṭha*	उ *ḍa*	ठ *ḍha*	ण *ṇa*
त *ta*	थ *tha*	ठ *da*	ठ *dha*	न *na*
प *pa*	फ *pha*	घ *ba*	भ *bha*	म *ma*
य *ya*	र *ra*	४ *la*	व *va*	
श *śa*	ष *sha*	ठ *sa*	ठ *ha*	
ळ *ḷa*	ळ *ksha*	द्न *dnya*		

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākhᵃḍīs*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākhᵃḍīs are :—

ka	*kā*	*ki*	*kī*	*ku*	*kū*	*kē*	*kai*	*kō*	*kau*	*kaṁ*	*kaḥ*
ga	*gā*	*gi*	*gī*	*gu*	*gū*	*gē*	*gai*	*go*	*gau*	*gaṁ*	*gaḥ*
ṭa	*ṭā*	*ṭi*	*ṭī*	*ṭu*	*ṭū*	*ṭē*	*ṭai*	*ṭō*	*ṭau*	*ṭaṁ*	*ṭaḥ*

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[1] A short note on *the Modi Character* by B. A. Gupte will be found in the *Indian Antiquary,* Vol. xxxiv, 1905 , pp. 27 and ff.

In Kŏṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a **Grammar.** type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry; *gambhīr*, deep, instead of his *gahiru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows :—' Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kŏṅkaṇī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *voṯs͞ŭ*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīṇ*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl^aṇī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar^acat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār^akhavaṭ*, resemblance; *var^atav^alā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar^alā*, he forgot; *kaḷ^akaḷ^aṇ͞e͠*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē͠*, more especially in the termination *ē͠* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē͠*, *gharā͠*, and *gharā*, houses; *bāpā-nē͠* and *bāpā-nā͠*, by the father; *sāṅgit^alē͠* and *sāṅgit^alā͠* or *sāṅgit^alā*, it was said; *mhaṇēn, mhaṇān,* or *mhaṇan,* I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a* ; thus *mārīt*, striking ; *lākŭḍ*, wood ; *ūs̃*, a sugarcane.   They are short when they are followed by a full nasal sound ; thus, *unṭ*, camel.   These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *ī* and *ū* of the penultimate are shortened or changed to ° ; thus, *mārīt*, striking, *māritã* or *mār°tã*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand ; *kanās*, written *kānās*, to the ear.   In such cases *a* has the sound of *a* in Italian *ballo*.

Ē is commonly pronounced as *yē* ; thus, *yēk* and *ēk*, one.   This form is common everywhere with the exception of Poona and the neighbourhood.   Literary forms such as *yēṇ̃ē*, to come ; *yēthẽ* ; and *ēthẽ*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country.   *Ē* is commonly interchangeable with *yā* ; thus, *tē*, or *tyā*, *vēḷēs*, at that time.   Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant.   Thus, उंट *unṭ*, a camel ; मांडी *māṇḍī*, a thigh.   Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes.   In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika.   Thus, *ãt*, inside ; *bhõvaī*, an eyebrow.   In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ṽ*, and before *y*, *l*, and *v* as a nasal *ỹ*, *l*, *ṽ*, respectively.   Thus, *saṽsār*, the world ; *saṽhār*, destruction of the universe ; *saỹyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*.   The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural).   Thus, *gharāt*, in the house ; *tyā-nē*, by him.   In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāṭhī words before *i*, *ī*, *ē*, and *y* ; thus, *chaṇḍ*, fierce ; *jamā*, collected ; *chikhal*, mud ; *bāpā-chẽ ghar*, the father's house ; *mājhyā gharãt*, in my house.   *Ch* is also pronounced in the same way in *chār*, four.   This form is derived from Prākrit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār* ; compare *ghōḍyās* from *ghōḍaassa*, *ghōḍaās*, to a horse.   The numeral 'forty' is usually pronounced *tsālīs*.   In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively.   In the Konkan this pronunciation is also common before *ē*.   Thus, *tsākar*, a servant ; *dzāṇ̃ē*, to go ; *dzẽ* (Konkan), which.

Jñ is pronounced as *dny*, or, in the Konkan, as *gy* ; thus, *dnyān* or *gyān*, knowledge.   The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit.   The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere.   Thus, *ghōḍā*, *ghōrā* and *ghōṛā*, a horse.   We may compare the change of *ḍ* to *ḷ* between vowels in Māhārāshṭrī-Prākrit ; thus, Sanskrit *taḍāga*, Māhārāshṭrī *talāa*, Marāṭhī *taḷẽ*, a tank.   In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ḷ* ; thus, *ghōḷā*, a horse ; *dzavaḍ*, near.   The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *panī* instead of *pāṇī*, water. It has often been stated that the cerebral *ṇ* is more common in the Konkan. This statement, however, only applies to the Kōṅkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ळ) as well as a dental (ल) *l*-sound. The former is derived from a single *l* between vowels in Prākrit, the latter from a double *ll* ; thus, *kāḷ*, Māhā-rāshṭrī *kālō*, time ; *phūl*, Māhārāshṭrī *phullaṁ*, flower. The cerebral *ḷ* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *ḷ* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *māḷī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong ; thus, *gā̃v*, a village, pronounced almost as *gā̃ō* or *gā̃ṽ*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire ; *īs* and *vīs*, twenty ; *yēḷ* and *vēḷ*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimpī*, a caste name ; *śiḷ*, a stone ; *śēt*, field ; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest ; *śōshᵃṇē̃*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākrit *hattha*, hand ; *māḏz*, Prākrit *majjha*, waist ; *sāṅgᵃṇē̃*, Prākrit *saṁghaï*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet ; *mati*, intelligence ; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house ; *bhint*, wall : strong, *ghōḍā*, horse ; *mōtī̃*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākrit *ghōḍaü* ; *mōtī̃* to a Prākrit *mottiaṁ*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided ; thus, *māṇᵃsē̃*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty ; thus, *chēḍŭ*, a girl. In the plural the neuter is often used as a honorific feminine ; thus, *bāī-sāhēb ālī̃*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē̃*, respectively ; thus, *mulᵃgā*, a boy ; *mulᵃgī*, a girl ; *mulᵃgē̃*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers ; but *ghōḍā*, a horse ; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jībh*, a tongue, plural *jibhā*; *ghōḍī*, a mare, plural *ghōḍyā*; *bāyᵃkō*, a woman, plural *bāyᵃkā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākrit bases ending in *ā*; thus, *jībh*, a tongue, goes back to a Prākrit *jibbhā*. In Prākrit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jībh*, a tongue, Prākrit *jibbhā*; *mūṭh*, a fist, Prākrit *muṭṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*; thus, *bhint-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēṭ*, a meeting, from *bhēṭᵃṇẽ*, to meet; *ṭhēv*, a deposit from *ṭhēvᵃṇẽ*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ẽ* form their plural in *ĩ*, all other neuter nouns add *ẽ*; thus, *taḷẽ*, a tank, plural *taḷĩ*; *ghar*, a house, plural *gharẽ*; *mōtĩ*, a pearl, plural *mōtyẽ*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavi*, a poet, poets; *dhēnu*, a cow, cows.

Case.— Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākrit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mulᵃgyãs*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharĩ*, in the house; *pāyã*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ẽ*, plural *ĩ* and *hĩ*; thus, *kumarẽ*, by the boy; *kāuḷĩ*, by the crows; *īśᵃrēhĩ*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ĩ*, and *ū*, plural *ũ*, respectively. Thus, *kavi*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnũ*.

Masculine bases ending in *ā* and neuter bases ending in *ẽ* change *ā* and *ẽ* to *yā*, plural *yã* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyã*; *taḷẽ*, a tank, obl. sing. *taḷyā*, obl. plur. *taḷyã*. *E* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rādzā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kaḍē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ã* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpã*; *mōtĩ*, a pearl, obl. plur. *mōtyã*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *tsākū*, a pen-knife, obl. plur. *tsākū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt°vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū̃*, especially all diminutives, add *ū*, plur. *yā̃*; thus, *kar°ḍū̃*, a kid, obl. *kar°ḍū*; plur. *kar°ḍẽ*, obl. *kar°ḍyā̃*. In the Konkan both masculine and neuter *ū*-bases often add *vā*, plur. *vā̃*; thus, *lāḍū*, a cake, obl. *lāḍ°vā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gāḍī*, a cart, obl. *gāḍī*; *bāy°kō*, a wife, obl. *bāy°kō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jībh*, tongue, obl. *jibhē* : *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkan, and feminine *ī*-bases in Kōṅkaṇī. Thus, *dzaḷū*, a leech, obl. *dzaḷū* and *dzaḷ°vē* ; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kaḍē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gāḍyā*, carriages, obl. *gāḍyā̃*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kaḍē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nẽ Rāmā-lā hākūn dilẽ*, he drove away Rama; *hyā nās°kyā āmbyā-lā kāy mī̃ khāū̃*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ẽ*. The plural then ends in *ē*, fem. *yā*, neut. *ī̃*, and the oblique form in *yā* or *ē*; thus *tsāṅg°lā māṇūs*, a good man; *tsāṅg°lyā bāy°kā*, good women; *tsāṅg°lī̃ mulẽ*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharãt*, in the father's house; *tsāṅg°lyā mul°gyā̃s*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar°tsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *ṇẽ*; thus, *kar°ṇẽ*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *karī̃*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharãt dzāī-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karīn*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh°tõ*, I rise; *mī uṭh°lõ*, I rose; *mī uṭhāvā* or *myā uṭhāvẽ*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar°tō*, he does; *tī kar°tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh°lõ*, I rose.

E

The past participle of transitive verbs is passive. Thus, while *vāchīt* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul*ᵃ*gā pōthī vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul*ᵃ*gyā-nē̃ pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmaṇi prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārilē̃*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālāvē̃* means 'to be gone,' *eundum;* and *mārāvē̃*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvē̃*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap*ᵃ*rādh na karāvā*, sin should not be committed; *myā vātsāvē̃*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar*ᵃ*ṇē̃*, to pass over; *paḍh*ᵃ*ṇē̃*, to study; *pāv*ᵃ*ṇē̃*, to obtain; *piṇē̃*, to drink; *bōl*ᵃ*ṇē̃*, to speak; *mhaṇ*ᵃ*ṇē̃*, to say; *lēṇē̃*, to put on; *visar*ᵃ*ṇē̃*, to forget; *śik*ᵃ*ṇē̃*, to learn; *samadz*ᵃ*ṇē̃*, to understand; *har*ᵃ*ṇē̃*, to loose, etc. Thus, *tō bōl*ᵃ*lō*, he said; *tī dhaḍā śik*ᵃ*lī*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārilā*, struck; *uṭh*ᵃ*lā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *ī* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōṅkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṅkaṇī; thus, *āhā̃t*, Kōṅkaṇī *āsāt*, you are; in Sholapur even *āhõ̃t*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṅkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōṅkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār*ᵃ*śiv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit*ᵃ*lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hãy* instead of *mī hõy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ẽ* of the first person singular neuter, however, we commonly find *õ* in the Dekhan; thus, *mī karitõ*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditãy*, that is *sōdit-hãy*, I seek; Berar *tō, tē, yētē*, he, she, comes; Nagpur *tē dzātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk*ᵃ*rī sōḍilyā-var*, your service left-on, on having left your service; *tujhī āī vār*ᵃ*lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh*ᵃ*vyās tsālā*, go to see the garden; *vātsāv*ᵃ*yā-chẽ pustak*, a book to read; *mī marāv*ᵃ*yā-tsā nāhī̃*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār*ᵃ*yā-lē*, in order to tend (Berar), from a verbal noun *tsārẽ*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn, ōni, ōniyā̃*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal*ᵃ*ṇẽ*, to drop; *gāl*ᵃ*ṇẽ*, to strain: *tsar*ᵃ*ṇẽ*, to graze; *tsār*ᵃ*ṇẽ*, to cause to graze, to feed: *paḍ*ᵃ*ṇẽ*, to fall; *pāḍ*ᵃ*ṇẽ*, to fell: *tuṭ*ᵃ*ṇẽ*, to be

broken; *tōḍ⁰ṇẽ*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tsā uddhār hōïl*, he will be saved. The Hindī passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārilā dzāïn*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhav⁰tẽ*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇ⁰jē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

MARĀṬHĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.			Feminine nouns.			Neuter nouns.		
Sing. Nom.	*bāp*, a father.	*mālī*, a gardener.	*ghōḍā*, a horse.	*bhint*, a wall.	*māḷ*, a garland.	*ghōḍī*, a mare.	*ghar*, a house.	*mōtī*, a pearl.	*mul°gē̃*, a child.
Obl.	*bāpā.*	*mālya.*	*ghōḍya.*	*bhintī.*	*māḷē.*	*ghōḍī.*	*gharā.*	*mōtya.*	*mul°gya.*
Plur. Nom.	*bāp.*	*mālī.*	*ghōḍē.*	*bhintī.*	*māḷā.*	*ghōḍya.*	*gharē̃.*	*mōtyē̃.*	*mul°gī̃.*
Obl.	*bāpā̃.*	*mālyā̃.*	*ghōḍyā̃.*	*bhintī̃.*	*māḷā̃.*	*ghōḍyā̃.*	*gharyā̃.*	*mōtyā̃.*	*mul°gyā̃.*

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nē̃*, plur. *nī̃* (case of the agent), *nē̃*, plur. *nī̃* and *sī̃* (Instrumental); *s, lā*, plur. *s, lā, nā* (Dative); *hūn, ūn* (Ablative); *tsā*, f. *chī*, n. *chē̃* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nē̃*, plur. *bāpā-nī̃*; Genitive *bāpā-tsā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *gharī*, in the house; *pāyā̃*, at the feet.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	*mī, mī̃*	*āmhī̃*[1]	*tū̃*	*tumhī̃*[1]	*āpaṇ*[2]	*kōṇ*	*kāy*	*kitī.*
Instr.	*mī, myā*	*āmhī̃*	*tū̃, tvā*	*tumhī̃*	*āpaṇ*	*kōṇī̃*	*kaśā-nē̃*[6]	*kitī-nī̃.*
Dat.	*ma-lā, madz-lā*	*āmhā-lā*	*tu-lā, tudz-lā*	*tumhā-lā*	*āp°ṇā-lā*	*kōṇā-lā*[4]	*kaśā-lā*	*kitī̃-lā.*
Gen.	*mādzhā*	*ām-tsā*	*tudzhā*	*tum-tsā*	*āp°lā*	*kōṇā-tsā*	*kaśā-tsā*	*kitī̃-tsā.*
Obl.	*madz*	*āmhā̃*	*tudz*	*tumhā̃*	*āp°ṇā*[3]	*kōṇā*[5]	*kaśā*	*kitī̃.*

([1]) Also used as an honorific singular. ([2]) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. ([3]) Also *āp°lā*; plural *āp°ṇā̃*. ([4]) Plural *kōṇā̃-lā*, etc. ([5]) Also *kōṇyā, kōṇē.* ([6]) Plural *kaśā̃-nī̃*, etc.

Indefinite Pronouns.—*Kōṇ°ēk, kōṇī-ēk*, obl. *-ēkā*, some one; *kōṇ°sā*, f. *-sī*, n. *-sē̃*, obl. *-syā*, some one; *kōṇī*, obl. *kōṇī*, anyone; *kā̃hī̃*, obl. *kā̃hī̃*, something, some.

Demonstratives and Relatives.

		This.		
	Masculine.	Feminine.	Neuter.	
Nom.	*hā.*	*hī.*	*hē̃.*	Thus also *tō*, he, that, f. *tī*, n. *tē̃*; *dzō*, who, which; f. *jī*, n. *jē̃*. The oblique form is used before inflected nouns. Thus, *tyā gharā̃t*, in that house. The plural is regular; thus, *hē*, f. *hyā*, n. *hī̃*; gen. *hyā̃-tsā*, etc.
Instr.	*hyā-nē̃.*[1]	*hi-nē̃.*[1]	as masc.	
Dat.	*hyā-lā, hyās, hyādz-lā.*	*hi-lā, his, hidz-lā.*	as masc.	
Abl.	*hyā-hūn, hyādz-hūn.*	*hi-hūn.*	as masc.	
Gen.	*hyā-tsā.*	*hi-tsā.*	as masc.	
Obl.	*hyā.*	*hyā.*	*hyā.*	

([1]) *Yā* is sometimes substituted for *hyā*, and *i* for *hi*; thus, gen. *yā-tsā*, f. *i-tsā.*

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

		I am, etc.		I was, etc.	I am not.
Sing.	1.	*hōy* or *hō̃y.*	*āhē̃.*	*hōtō̃*, f. *hōtē̃*, n. *hōtē̃.*	*navhē̃*, or *nāhī̃.*
	2.	*hōs.*	*āhēs.*	*hōtās*, f. *hōtīs*, n. *hōtē̃s.*	*navhas, navhēs*, or *nāhīs.*
	3.	*hōy.*	*āhē.*	*hōtā*, f. *hōtī*, n. *hōtē̃.*	*navhē*, or *nāhī̃.*
Plur.	1.	*vhō̃, hō̃*, or *hō̃ū̃.*	*āhō̃.*	*hōtō̃.*	*navhō̃*, or *nāhī̃.*
	2.	*vhā̃.*	*āhā̃.*	*hōtā̃.*	*navhā̃*, or *nāhī̃.*
	3.	*hōt*	*āhēt.*	*hōtē*, f. *hōtyā*, n. *hōtī̃.*	*navhēt, navhat*, or *nāhī̃t.*

The negative Past is *navhatō̃*, I was not, etc. The second form of the Present, *āhē̃*, etc., means 'to be,' 'to exist,' while *hōy*, etc., is the pure verb substantive. *As°nē̃*, to be, is conjugated regularly, but the present *as°tō̃*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as°lō̃*, etc., is used as a Past Conditional, 'should I be,' etc.

Pāhijē, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gēlē̃ pāhijē*, I want, or must, go; *tu-lā karāyās pāhijē*, thou must do. The corresponding negative is *nakō*; thus, *tyā-lā yāv°yās nakō*, he does not want to come. *Nakō* with the Infinitive forms a negative Imperative. Thus, *dēū̃ nakō*, don't give.

B.—Finite Verb.

FIRST CONJUGATION.—*Uṭhᵃṇē̃*, to rise.

Infinitive, *uṭhū̃*.

Verbal Nouns.—(1) *uṭhᵃṇē̃*; (2) *uṭhāyās, -yā-lā, -yā-chē̃*; (3) *uṭhāvᵃyās, -yā-lā, -yā-chē̃*; (4) *uṭhᵃlē̃*.

Participle, Pres., *uṭhat*; Past, *uṭhᵃlā, uṭhᵃlēlā*; Future, *uṭhᵃṇār*; Noun of Agency, *uṭhᵃṇārā*.

Conjunctive Participle, *uṭhūn*, having risen.

Adverbial Participle, *uṭhᵃtā̃, uṭhᵃtā̃-nā*, while rising.

	Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
					Active construction.	Impersonal construction.	
Sing. 1	*uṭhᵃtō̃*, f. -*tē̃*, n. -*tē̃*.	*uṭhᵃlō̃*, f. -*lē̃*, n. -*lē̃*.	*uṭhē̃*.	*uṭhēn*.	*uṭhāvā*, f. -*vī*, n. -*vē̃*.	*myā*	...
2	*uṭhᵃtōs*, f. -*tēs*, n. -*tēs*.	*uṭhᵃlās*, f. -*līs*, n. -*lē̃s*.	*uṭhēs*.	*uṭhᵃsīl*.	*uṭhāvās*, f. -*vīs*, n. -*vē̃s*.	*tvā*	*uṭh*.
3	*uṭhᵃtō*, f. -*tē*, n. -*tē̃*.	*uṭhᵃlā*, f. -*lī*, n. -*lē̃*.	*uṭhē*.	*uṭhēl*.	*uṭhāvā*, f. -*vī*, n. -*vē̃*.	*tyā-nē̃*	*uṭhō*.
Plur. 1	*uṭhᵃtō̃*.	*uṭhᵃlō̃*.	*uṭhū̃*.	*uṭhū̃*.	*uṭhāvē̃*, f. -*vyā*, n. -*vī*.	*āmhī̃*	*uṭhū̃*.
2	*uṭhᵃtā̃*.	*uṭhᵃlā̃*.	*uṭhā̃*.	*uṭhāl*.	*uṭhāvēt*, f. -*vyāt*, n. -*vīt*.	*tumhī̃*	*uṭhā*.
3	*uṭhᵃtāt*.	*uṭhᵃlē̃*, f. -*lyā*, n. -*lī̃*.	*uṭhat*.	*uṭhᵃtīl*.	*uṭhāvē̃*, f. -*vyā*, n. -*vī*.	*tyā-nī̃* (*uṭhāᵥē̃*)	*uṭhōt*.

Present Definite, I am rising, etc., *mī uṭhat āhē̃*, etc.

Imperfect, I was rising, etc., *mī uṭhat hōtō̃*, f. *hōtē̃*, n. *hōtē̃*, etc.

Present habitual, I usually rise, etc., *mī uṭhat asᵃtō̃*, f. -*tē̃*, n. -*tē̃*.

Perfect and *Pluperfect*, formed by adding, respectively, *āhē* and *hōtō* to the Past tense; thus, *tū̃ uṭhᵃlā āhās*, thou hast risen, etc.

Past Conditional, had I risen, etc., *mī uṭhᵃtō̃*, etc., inflected like the Past tense.

SECOND CONJUGATION.—*mārᵃṇē̃*, to strike.

Participles, Present, *mārīt*; Past, *mārᵃlā*; Future, *mārᵃṇār*.

	Past, I struck, etc.		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.		
	Passive construction.	Impersonal construction.			Passive construction.	Impersonal construction.	
Sing. 1	*myā*	*myā*	*mārī*.	*mārīn*.	*myā*	*myā*	
2	*tvā*	*tvā*	*mārīs*.	*mārīsīl*.	*tvā*	*tvā*	
3	*tyā-nē̃*, etc. (*mārilā*, f. -*lī*, n. -*lē̃*. plural, -*lē̃*, f. *lyā*, n: -*lī̃*.)	*tyā-nē̃*, etc. (*mārilē̃*.)	*mārī*.	*mārīl*.	*tya-nē̃*, etc. (*mārāvā*; f. -*vī*; n. -*vē̃*. Plural, -*vē̃*; f. -*vyā*; n. -*vī*.)	*tyā-nē̃*, etc. (*mārāvē̃*.)	
Plur. 1	*āmhī̃*	*āmhī̃*	*mārū̃*.	*mārū̃*.	*āmhī̃*	*āmhī̃*	
2	*tumhī̃*	*tumhī̃*	*mārā̃*.	*mārāl*.	*tumhī̃*	*tumhī̃*	
3	*tyā-nī̃*	*tyā-nī̃*	*mārit*.	*mārītīl*.	*tyā-nī̃*	*tyā-nī̃*	

S is often added in the second person singular of the Past tense; thus, *tvā jēvᵃṇāval kēlīs*, thou madest a feast.

Other forms agree with the first Conjugation. Thus, *mī mārītō̃*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yēīn*, I shall come; *yēī*, he usually came. Those ending in *h* form their past in *ilā*; thus, *rāhilā*, he remained. In the verb *hōṇē̃*, to become, *hō* is changed to *vh* before *ā*; thus, *vhā*, become ye.

Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *mhaṇālā*, he said. *T* is inserted before *lā* in *ghēṇē̃*, to take; *ghāᵗᵃṇē̃*, to put; *dhuṇē̃*, to wash; *baghᵃṇē̃*, to see; *māgᵃṇē̃*, to ask; *sāṅgᵃṇē̃*, to tell; thus, *ghētᵃlē̃, ghātᵃlē̃, dhutᵃlē̃, baghitᵃlē̃, māgitᵃlē̃, sāṅgitᵃlē̃*. *T* is inserted in *khaṇᵃṇē̃*, to dig; *mhaṇᵃṇē̃*, to say; *hāṇᵃṇē̃*, to slay; thus, *khaṇṭᵃlē̃* and *khaṇᵃlō̃*; *mhaṭᵃlē̃* and *mhaṇālē̃*; *hāṭᵃlē̃*. Roots ending in *ī* add *ālē̃*; thus, *pyālē̃*, drank (root *pī*): *bhyālē̃*, feared (root *bhī*). So also *lēṇē̃*, to wear, Past *lyālē̃*. *Karᵃṇē̃*, to do, forms *kēlē̃*; *marᵃṇē̃*, to die, *mēlē̃*; *dēṇē̃*, to give, *dilē̃*. Irregular are *hōṇē̃*, to become, Past, *dzhālā*, and *dzhālā*, *dzhālā*; *yēṇē̃*, to come, Past, *ālā*; *dzāṇē̃*, to go, Past *gēlā*.

D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *vav* and *avav* respectively. Thus, *basᵃviṇē̃*, to cause to sit; *dēvᵃviṇē̃*, to cause to give. In the Dekhan *īv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *karīv*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nē̃ bhākar khāvᵃvatē̃*, Rama can eat bread; *ma-lā tsᵃlavᵃlē̃*, I could go.

MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇᵇbīs of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Territory where spoken.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	35,678
Navsari	10,674
Kadi	3,138
Amreli	2,338
TOTAL	51,828

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows :—

Number of speakers.

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
„ „ (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwāḍī)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	6,093,858

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kuṇᵃbīs of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī.

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	2,000
Savanur	800
TOTAL	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows :—

Akola	5,000
Ellichpur	250
TOTAL	5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhiṇī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhiṇī Brāhmaṇs and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	77,000
Gwalior	1,000
Bhopal	3,300
TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Gaṛha-Mandla dynasty of Gōṇḍs, but were finally handed over to the Peshwa in 1781

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and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
Total .	9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular			6,093,858
B. Spoken abroad—			
Bombay Presidency	2,800		
Berar	5,250		
Central India	81,300		
Central Provinces	9,875		
	99,225	99,225	
Total .			6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā̃* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē̃ āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā̃*, or *tū̃*, *karᵃḍū̃ hī dilē̃-nāhī̃s*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēvᵃṇāval̤ kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē̃*, *tē* respectively, in Standard Marāṭhī. Thus, *yētē̃*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētõ*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARAṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वाँटा मला यावयाचा तो दे । मग त्यानेँ त्यांस संपत्ति वाँटून दिली । मग थोडक्या दिवसाँनीँ धाकटा पुत्र सर्व जमा करून दूर देशाँत गेला । आणि तेथेँ उधळेपणानेँ वागून आपली संपत्ति उडविली । मग त्यानेँ सर्व खर्चिल्या-वर त्या देशाँत मोठा दुष्काळ पडला । त्या-मुळेँ त्याला अडचण पडूँ लाग-ली । तेव्हाँ तो त्या देशाँतील एका गृहस्थ्या-जवळ जाऊन राहिला । त्यानेँ तर त्याला डुकरेँ चारावयास आपल्या शेताँत पाठविलेँ । तेव्हाँ डुकरेँ जीँ टरफलेँ खात असत त्याँ-वर आपलेँ पोट भरावेँ असेँ त्याला वाटलेँ । आणि कोणी त्याला काँहीँ दिलेँ नाहीँ । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकराँस भरपूर भाखर आहे । आणि मी भुकीनेँ मरतोँ । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केलेँ आहे आणि आताँ पुढेँ तुझा पुत्र म्हणावयास मी योग्य नाहीँ । आपल्या एका चाकरा-प्रमाणेँ मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हाँ तो दूर आहे इतक्याँत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानेँ धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचेँ चुंबन घेतलेँ । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केलेँ आहे । आणि आताँ पुढेँ तुझा पुत्र म्हणावयास मी योग्य नाहीँ । परंतु बापानेँ आपल्या चाकराँस सांगितलेँ, उत्तम झगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हाताँत अंगठी व पायाँत जोडा घाला । मग आपण जेऊँ आणि आनंद करूँ । काँ कीँ हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हरवला होता, तो साँपडला आहे । तेव्हाँ ते आनंद करूँ लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेताँत होता । मग तो घरा-जवळ येऊन पोहोँचल्या-वर त्यानेँ वाद्य व नाच ऐकिलेँ । तेव्हाँ चाकराँतील एकास

बोलावून त्यानं विचारिलें, हें काय आहे। त्यानें त्याला सांगितलें कीं, तुझा भाऊ आला आहे; आणि तो तुझ्या बापाला सुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समझावूं लागला। परंतु त्यानें बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षें तुझी चाकरी करतों आणि तुझी आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडूं चि दिलें नाहींस। आणि ज्यानें तुझी संपत्ती कजबिणी-बरोबर उध्वस्थ केली तो तुझा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुझीच आहे। परंतु हर्ष व आनंद होणें योग्य आहे, कारण कीं तुझा भाऊ मेला होता तो फिरून जिवंत झाला, व हरवला होता तो सांपडला॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇē   ēkā   manushyās   dōn   putra   hōtē.   Tyā̃tīl   dhākᵃṭā
Certain   *one*   *to-man*   *two*   *sons*   *were.*   *Them-in-from*   *the-younger*

bāpā-lā   mhaṇālā,   'bābā,   dzō   mālᵃmattē-tsā   vā̃ṭā   ma-lā   yāvayā-tsā
the-father-to   *said,*   *'father,*   *what*   *the-property-of*   *share*   *me-to*   *is-to-come*

tō   dē.'   Mag   tyā-nē̃   tyā̃s   sampatti   vā̃ṭūn   dilī.
that   *give.'*   *Then*   *him-by*   *to-them*   *wealth*   *having-divided*   *was-given.*

Mag   thōḍᵃkyā   divᵃsā̃-nī̃   dhākᵃṭā   putra   sarv   dzamā   karūn
Then   *a-few*   *days-after*   *the-younger*   *son*   *the-whole*   *together*   *having-made*

dūr   dēsāt   gēlā,   āṇi   tēthē̃   udhᵃlē-paṇā-nē̃   vāgūn   āpᵃlī
far   *into-country*   *went,*   *and*   *there*   *spendthriftness-with*   *having-behaved*   *his-own*

sampatti   uḍavilī.   Mag   tyā-nē̃   sarv   kharchilyā-var   tyā
wealth   *was-squandered.*   *Then*   *him-by*   *all*   *being-spent-after*   *that*

dēsāt   mōṭhā   dushkāḷ   paḍᵃlā.   Tyā-muḷē̃   tyā-lā   adᵃtsaṇ
in-country   *great*   *famine*   *fell.*   *That-on-account-of*   *him-to*   *difficulty*

paḍū̃   lāgᵃlī;   tēvhā̃   tō   tyā   dēsātīl   ēkā   grihasthā-dzavaḷ
to-fall   *began;*   *then*   *he*   *that*   *country-in-from*   *one*   *householder-near*

dzāūn   rāhilā.   Tyā-nē̃   tar   tyā-lā   ḍukᵃrē̃   tsārāvayās   āpᵃlyā   śētā̃t
having-gone   *lived.*   *Him-by*   *then*   *him*   *swine*   *to-feed*   *his-own*   *into-field*

pāṭhavilē̃.   Tēvhā̃   ḍukᵃrē̃   jī   tarᵃphalē̃   khāt-asat   tyā̃-var   āpᵃlē̃
it-was-sent.   *Then*   *swine*   *which*   *husks*   *used-to-eat*   *that-upon*   *his-own*

pōṭ   bharāvē̃   asē̃   tyā-lā   vāṭᵃlē̃;   āṇi   kōṇī   tyā-lā
belly   *should-be-filled*   *so*   *him-to*   *it-appeared;*   *and*   *anyone-(by)*   *him-to*

kā̃hī̃   dilē̃   nāhī̃.   Nantar   tō   śuddhī-var   yēūn   mhaṇālā,
anything   *was-given*   *not.*   *Then*   *he*   *senses-to*   *having-come*   *said,*

'mājhyā   bāpā-chyā   kitī   tsākᵃrā̃s   bhar-pūr   bhākar   āhē,   āṇi   mī
'my   *father-of*   *how-many*   *to-servants*   *sufficient*   *bread*   *is,*   *and*   *I*

bhukē-nē̃   marᵃtō̃.   Mī   uṭhūn   āpᵃlyā   bāpā-kaḍē   dzāīn   va
hunger-with   *die.*   *I*   *having-arisen*   *my-own*   *father-to*   *will-go*   *and*

tyā-lā   mhaṇēn,   "bābā,   mī   ākāśā-chyā-viruddh   va   tujhyā-samōr   pāp
him-to   *will-say,*   "father,*   *me-(by)*   *heaven-of-against*   *and*   *of-thee-before*   *sin*

kēlē̃ āhē, āṇi ātā̃-puḍhē̃ tudzhā putra mhaṇāv*yās
done is, and henceforth thy son to-cause-(myself-)to-be-called

mī yōgya nāhī̃. Āp*lyā ēkā tsāk*rā-pramāṇē̃ ma-lā ṭhēv." ' Nantar
I fit am-not. Thy-own one servant-like me keep." ' Then

tō uṭhūn āp*lyā bāpā-kaḍē gēlā. Tēvhā̃ tō dūr āhē it*kyāt
he having-arisen his-own father-to went. Then he far is just-then

tyā-tsā bāp tyā-lā pāhūn kaḷ*val*lā; āṇi tyā-nē̃ dhāūn
his father him having-seen pitied; and him-by having-run

tyā-chyā gaḷyās miṭhī mār*lī, va tyā-chē̃ chumban ghēt*lē̃.
his on-the-neck embracing was-struck, and him-of kiss was-taken.

Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before

mī pāp kēlē̃ āhē. Aṇi ātā̃-puḍhē̃ tudzhā putra mhaṇāv*yās
me-(by) sin done is. And henceforth thy son to-be-called

mī yōgya nāhī̃.' Parantu bāpā-nē̃ āp*lyā tsāk*rās sāṅgit*lē̃,
I fit am-not.' But the-father-by his-own to-servants it-was-told,

'uttam dzhagā āṇūn tyā-chē āṅgā-var ghālā. Āṇi tyā-chyā
'the-best robe having-brought his the-body-on put. And his

hātā̃t aṅg*thī va pāyā̃t dzōḍā ghālā. Mag āpaṇ jēũ
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat

āṇi ānand karū, kā̃-kī, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make, because, this my son dead was, he

phirūn jivant dzhālā; va hārav*lā hōtā, tō sā̃paḍ*lā āhē.' Tēvhā̃ tē
again alive became; and lost was, he found is.' Then they

ānand karū lāg*lē.
joy to-make began.

Tyā-vēḷēs tyā-tsā vaḍīl putra śētā̃t hōtā. Mag tō gharā-dzaval
At-that-time his elder son in-field was. Then he house-near

yēūn pōhō̃ts*lyā-var tyā-nē̃ vādy va nāts aikilē̃. Tēvhā̃
having-come arriving-after him-by music and dancing was-heard. Then

tsāk*rā̃tīl ēkās bōlāvūn tyā-nē̃ vichārilē̃, 'hē̃ kāy āhē?'
servants-in-from to-one having-called him-by it-was-asked, 'this what is?'

Tyā-nē̃ tyā-lā sāṅgit*lē̃ kī̃, 'tudzhā bhāū ālā āhē; āṇi tō
Him-by him-to it-was-said that, 'thy brother come is; and he

tujhyā bāpā-lā sukh*rūp miḷālā mhaṇūn tyā-nē̃ mōṭhī jēv*ṇāvaḷ kēlī
thy father-to safe was-got therefore him-by great feast made

āhē.' Tēvhā̃ tō rāgāv*lā āṇi ā̃t dzāī-nā. Mhaṇūn tyā-tsā
is.' Then he got-angry and inside would-not-go. Therefore his

bāp bāhēr yēūn tyās sam*dzhāvū lāg*lā. Parantu tyā-nē̃ bāpā-lā
father out having-come him to-persuade began. But him-by father-to

uttar dilē̃ kī̃, 'pahā, mī it*kī̃ varshē̃ tujhī tsāk*rī kar*tō̃,
reply was-given that, 'see, I so-many years thy service am-doing,

āṇi tujhī ādnyā mī kadhī̃-hī mōḍᵃlī nāhī̃. Tarī myā̃ āpᵃlyā
and *thy* *order* *(by)-me* *ever-even* *was-broken* *not.* *Yet* *by-me* *my-own*

mitrā-barōbar chain karāvī mhaṇūn tvā̃ ma-lā kadhī̃
friends-with *merriment* *should-be-made* *saying* *by-thee* *me-to* *ever*

karᵃḍū̃ hī dilē̃-nāhī̃s. Āṇi jyā-nē̃ tujhī sampattī
a-kid *even* *given-was-not-by-thee.* *And* *whom-by* *thy* *property*

kaḏzᵃbiṇī-barōbar udhvasth kēlī tō tuḏzhā putra jēvhā̃ ālā
harlots-with *squandered* *was-made* *that* *thy* *son* *when* *came*

tēvhā̃ tyāsāṭhī mōṭhī jēvᵃṇāvaḷ kēlis.' Tēvhā̃ tō tyās
then *his-sake-for* *great* *feast* *was-made-by-thee.'* *Then* *he* *to-him*

mhaṇālā, 'mulā, tū̃ nēhᵃmī mājhyā-barōbar āhēs, āṇi mājhī sarv
said, *'son,* *thou* *always* *me-with* *art,* *and* *my* *all*

mālᵃmattā tujhī-ṯs āhē. Parantu harsh va ānand hōṇē̃ yōgya āhē.
property *thine-alone* *is.* *But* *delight* *and* *joy* *to-be* *proper* *is.*

Kāraṇ-kī̃, tuḏzhā bhāū mēlā hōtā, tō phirūn jivant ḏzhālā; va
Because, *thy* *brother* *dead* *was,* *he* *again* *alive* *became;* *and*

haravᵃlā hōtā, tō sā̃paḍᵃlā.'
lost *was,* *he* *was-found.'*

[No. 2.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावाँनीं आपल्या-कडून पुष्काळ सांगून पाहिलें। पण गोविंदाचें मन वळेना। त्याचें मनाँत डाक्तरीचा धंदा शिकावा असेंच भरलें होतें। आणि डाक्तरीचा धंदा शिकण्याचें त्या दिवसाँत तसें फारसें साधन नव्हतें। एकुलता एक मुलगा थोडेंसें अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठें- तरी चिकटून द्यावा। नौकऱ्या त्या दिवसाँत सहज लागत आणि नौकरी लागली म्हणजे बढती ही लवकर होई। पण गोविंदाचा नाद एक, आताँ अधिक इंग्रजी न शिकताँ आपल्या शेजारीं च असणाऱ्या डाक्तरा-जवळ राहून डाक्तरी धंदा शिकून लवकर डाक्तरी करूँ लागावें। नारायण-रावाँनीं तसें-ही सांगितलें कीं, तू आणखी इंग्रजी शीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालतोँ। पण नाहीं। शेवटीं मुलाचा नाद पुरवावा असें मनाँत आणून त्याँनीं डाक्तर दामोदर-रावाँस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्याँनीं-ही, मी त्याला शिकवून तयार करतोँ, पण तयार झाल्या-नंतर त्यानें या गावाँत डाक्तरी-धंदा करूँ नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घिण्याचें कबूल केलें॥

[No. 2.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā̃-nī   āpᵃlyā-kaḍūn   pushkaḷ   sāṅgūn   pāhilẽ.   Paṇ
Narayan-Rao-by   himself-by   much   having-told   it-was-seen.   But

Gōvindā-chẽ   man   vaḷē-nā.   Tyā-chẽ   manã̄t   ḍāktᵃrī-tsā-dhandā
Govind-of   mind   would-not-move.   His   in-mind   the-medical-profession

śikāvā   asẽ-ts   bharᵃlẽ   hōtẽ.   Āṇi   ḍāktᵃrī-tsā-dhandā
should-be-learnt   so-only   entered   was.   And   the-medical-profession

śikᵃṇyā-chẽ   tyā   divᵃsāt   tasẽ   phārᵃsẽ   sādhan   navhᵃtẽ.   Ēkulᵃtā   ēk
learning-of   those   in-days   so   considerable   means   was-not.   Single   one

mulᵃgā,   thōḍē-sẽ   adhik   iṅgrajī   śikūn   tayār   dzhālā,   mhaṇᵃjē
son,   a-little   more   English   having-learnt   educated   (if-)became,   then

kōṭhẽ-tarī   chikᵃṭūn   dyāvā.   Naukᵃryā   tyā   divᵃsāt
somewhere   having-employed   should-be-given.   Employments   those   in-days

sahaḍz   lāgat,   āṇi   naukᵃrī   lāgᵃlī,   mhaṇᵃjē   baḍhᵃtī-hī
easily   used-to-be-got,   and   employment   (when-)was-got,   then   promotion-also

lavᵃkar   hōī.   Paṇ   Gōvindā-tsā   nād   ēk.   Ātã̄   adhik   iṅgrajī
rapid   used-to-be.   But   Govind-of   hobby   (was-)one.   Now   more   English

na   śikᵃtã̄   āpᵃlyā   śēdzārī-ts   asᵃṇāryā   ḍāktᵃrā-dzavaḷ
not   learning   his-own   in-the-neighbourhood-just   being   the-doctor-near

rāhūn   ḍāktᵃrī   dhandā   śikūn   lavᵃkar   ḍāktᵃrī
having-lived   the-medical   profession   having-learnt   soon   medical-practice

karũ   lāgāvẽ.   Nārāyaṇ-rāvā̃-nī   tasẽ   hī   sāṅgitᵃlẽ   kī,   'tũ
to-make   should-be-begun.   Narayan-Rao-by   that   also   was-said   that,   ' thou

āṇᵃkhī   iṅgrajī   śik,   mhaṇᵃjē   navīn   ughaḍᵃlēlyā   ḍāktᵃrī   kālējāt
still-more   English   learn,   then   newly   opened   the-medical   in-college

tu-lā   ghālᵃtõ.'   Paṇ   nāhī̃.   Śēvᵃṭī,   'mulā-tsā   nād   purᵃvāvā,'
thee   I-will-put.'   But   no.   At-last,   ' the-son-of   hobby   should-be-satisfied,'

asẽ   manã̄t   āṇūn   tyā̃-nī   ḍāktar   Dāmōdar-rāvãs   āpᵃlyā
so   in-the-mind   having-brought   him-by   doctor   to-Damodar-Rao   his-own

mulā-tsā	hētu	kaḷᵃvūn	tyās	dzavaḷ	karāvā	aśī
son-of	intention	having-informed	to-him	near	he-should-be-made	such
vinantī	kēlī;	āṇi	tyā̃-nī-hī,	'mī	tyā-lā	śikᵃvūn	tayār
request	was-made;	and	him-by-also,	'I	him	having-taught	prepared
karᵃto�HH.	Paṇ	tayār	dzhālyā-nantar	tyā-nē̃	yā	gāvā̃t	dākt°rī-
make.	But	prepared	becoming-after	him-by	this	in-town	the-medical-
dhandā	karū̃	nayē.'	Aśā	atī-var	tyās	āp°lyā	hātā-
profession	to-make	it-is-not-proper.'	Such	condition-on	him	his-own	hand-
khālī̃	vidyārthī	mhaṇūn	ghēṇyā-chē̃	kabūl	kēlē̃.
under	an-apprentice	as	taking-of	promise	was-made.

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlīs in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhīl dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhākᵃrī in the south. The former is a Bhīl dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāṭhī is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlãt*, you went.

In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇᵃbīs. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāṭhī. The figures returned for the different Talukas are as follows :—

Gokak	. . . .	4,000
Athni	. . . .	40,000
Chikodi	. . . .	85,000
Belgaum	. . . .	82,582
Parasgaḍ	. . . .	4,000
Khanapur	. . . .	48,381
Sampgaon	. . . .	500
	TOTAL .	264,463, or, in round numbers, 265,000.

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual n are confounded. Thus, we find tyā-nẽ and tyā-nẽ, by him. The numeral 'one' is written yēk, a state of affairs which is common in many parts of the territory in which Marāṭhī is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, nighōn, having gone out; yēvun, having come. The verb hōṇẽ, to become, forms the past tense dzāhᵃlā, where Standard has dzhālā. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāṭhī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāṭhī is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāṭhī spoken in Satara. The tendency to pronounce the short a fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a ta is added in the second person plural of the past tense. Thus, ma-lā kōkarŭ suddhā dilē-nāhīta, to-me a-kid even has-not-been-given-by-you ; ēka mēdzavāṅī tumhī dēt āhāta, you have given a feast.

In the Southern Jaghir States Marāṭhī is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds s. The only other peculiarity which needs be mentioned is the preference shown for the word avaghā, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug.

As in the neighbouring Belgaum dialect the past tense of the verb hōṇẽ, to become, is dzāhᵃlā and not dzhālā.

As will have appeared from the preceding remarks Marāṭhī is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short a fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntīla dhākaṭā āpalyā bāpāsa mhaṇālā, ' bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpali jinagī tyā-nā vāṭūna dilī. Puḍhē phār divasa lōṭalē nāhīta tō-tsa dhākaṭyā-nē tī sarva dzamā-karūna ēkā dūra-chyā dēśā-chyā mārga dhārilā, āṇi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivadza gamāvilā.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chẽ*, our; *āmhī āhōnt*, we are; *tumhī āhãnt*, you are. These do not occur in the specimen.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकीँ धाकटा बापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या । म्हणून बापानेँ आपली जिनगी दोघाँ-मध्येँ वाँटून दिली । थोड्याच दिवसाँनीँ धाकटा मुलगा आपली सर्व जिनगी घेऊन देशाँतरास गेला; व तेथेँ त्यानेँ चैनबाजी-मध्येँ आपली सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीनेँ खर्च झाल्या-वर त्या देशाँत एक मोठा दुष्काळ पडला । व त्या-मुळेँ त्यास फार ददात पडूँ लागली । नंतर तो एका गृहस्था-कडे जाऊन राहिला । त्या गृहस्थानेँ ह्याला आपले शेताँत डुकरेँ राखण्यास ठेविलेँ ।

Kōṇā	ēkā	mānⁿsās	dōn	mulⁿgē	hōtē.	Tyā-paikī̃			dhākⁿṭā
Certain	*a*	*to-man*	*two*	*sons*	*were.*	*Them-from-among*			*the-younger*
bāpās	mhaṇālā,	'bābā,	mājhyā	hiśā-chī	jinⁿgī	ma-lā			dyā.'
to-the-father	*said,*	*'father,*	*of-me*	*share-of*	*property*	*me-to*			*give.'*
Mhaṇūn	bāpā-nē	āpⁿlī	jinⁿgī	dōghā̃-madhyē̃		vā̃ṭūn			
Therefore	*the-father-by*	*his-own*	*property*	*both-among*		*having-divided*			
dilī.	Thōḍyā-ts	divⁿsā̃-nī̃	dhākⁿṭā	mulⁿgā	āpⁿlī	sarv			
was-given.	*A-few-only*	*days-after*	*the-younger*	*son*	*his-own*	*all*			
jinⁿgī	ghēun	dēśā̃tⁿrās	gēlā;	va	tēthē̃	tyā-nē̃			
property	*having-taken*	*to-another-country*	*went;*	*and*	*there*	*him-by*			
chain-bājī-madhyē̃	āpⁿlī	sarv	jinⁿgī	udavilī.	Tyā-tsā	sarv			
merry-making-into	*his-own*	*all*	*property*	*was-squandered.*	*Him-of*	*all*			
paisā	hyā	ritī-nē̃	kharts	dzhālyā-var	tyā	dēśāt	ēk		
money	*this*	*manner-by*	*spent*	*having-become-after*	*that*	*into-country*	*one*		
mōṭhā	dushkāḷ	paḍⁿlā;	va	tyā-muḷē̃	tyās	phār	dadāt	paḍū̃	lāgⁿlī.
mighty	*famine*	*fell;*	*and*	*that-for*	*to-him*	*great*	*difficulty*	*to-fall*	*began.*
Nantar	tō	ēkā	gṛihasthā-kaḍē	dzāūn	rāhilā.	Tyā	gṛihasthā-nē	hyā-lā	
Then	*he*	*one*	*householder-to*	*having-gone*	*lived.*	*That*	*householder-by*	*him-to*	
āpⁿlē	śetā̃t	dukⁿrē̃	rākhⁿṇyās	thēvilē̃.					
his-own	*into-field*	*swine*	*to-keep*	*it-was-kept.*					

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i, ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthẽ*, there; *kuni* for *kōṇī*, some one; *nāī* for *nāhĩ*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēḷ* for *vēḷ*, time. Compare also forms such as *lyōkān*, by the son; *tyās-ni*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property; *tyā-chyā mulās mī lai phaṭᵃkē mārᵃlō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला व्हानगा बापास म्हंटला,
बाबा, माजे वाटनीचा माल मला दे । मग ल्येन वाटनी करून दिलि । मग थोडक्या
दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि टूर मुलकास
गेला । तत उदळेपन करून समदि जिंदगी हाऊ कीला । मग समदि जिंदगी
हाऊ केल्या-वर मोटा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली ।
तवा तकडच योक मानसा-जवळ चाकरी राहिला । ल्येन त्यासनि डुकर राकायला
आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल
पोट भराव म्हंटला । तरी त्याला कुनी काहेच दिले नाँहे । मग ल्यो सुद्धी-वर
येवून-श्यानि म्हंटला, माज बापाच कीति चाकरासनि पोटभर खायाला है ।
आनि म्या भुकीन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू
की, बाबा रे, म्या आकासचा इरुद्ध आनि तुज्या म्होर पाप कीला है । अता-पासून
म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला
ठेव । मग ल्यो उटून आपल बापा-कडीस गेला । ल्यो अजूनि टूर हैस्तवर बाप
त्येला पाहून कळकळून धावून-श्यानि ल्येचे गळ्यास मिठि घाटलि, आनि ल्येचा
मुका घेटला । मग ल्योकान त्यासनि म्हंटल बाबा, परलोकाचे इरुद्ध आनि
तुज्या म्होर म्या पाप कील्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाँहे ।
मग बापानी चाकरास सांगिटला, चांगल अंगरका आनून त्यासनि घाला । ल्येचे
हाता-मंदि आंगटि आनीक ल्येचा पायात जोडा घाला । खावून-श्यानि आनन्द
करू । का म्हंटल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला
मिळाला है । तवा ते कुशाल जाले ॥

तवा ल्येचा थोरला ल्योक सेतात होता । ल्यो घरा-पासी आल्या-वर
ल्येन गाना बजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे
काय है । ल्येन त्यासनि सांगिटले की, तुजा भाउ आला है । आनि ल्यो तुजा
बापास कुशाल मिळाला म्हनून-साटि मोट जेवन कीला है । तवा ल्यो रागाला
येवून आत जाईना । येच्या-करता बाप भाइर येजन-श्यानि त्यासनि समजावू

लागला। मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाँइ। तरी म्या माझे सोबती-बराबर चैन करन्यास तु मला कवाच शेळीचि पिल्लू बि दिला नाँइ। आनि तुज जिन्दगि कसबिनीचे-बराबर समदि चाऴ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मीट जेवन केल हैस। तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माझि संगाट है। माज समद जिन्दगी तुजीच है। पन क्याालि कुशालि कराव च्यो रास्त है। का म्हंटला तर च्यो तुजा भाउ मेला होता ल्यो फिरून जिवंत जाला है; आनि गमावला होता ल्यो मिळाला है॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yōk mān°sālā dōn lyōk hōtē. Tyāt°lā lhān°gā
Certain one man-to two sons were. Them-in-from the-younger

bāpās mhaṇṭ°lā, 'bābā, mādzē vāṭ°nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then

tyēn vāṭ°nī karūn dili. Mag thōd°kyā div°sā-ni dāk°ṭā
him-by share having-made was-given. Then a-few in-days the-younger

lyōk sam°di māl gōḷā karūn gēvūn-śyāni dūr mul°kās
son all property together having-made having-taken far to-a-country

gēlā. Tata ud°ḷēpan karūn sam°di jind°gī hāḷ kēlā. Mag
went. There spendthriftness having-made all property ruin made. Then

sam°di jind°gī hāḷ kēlyā-var mōṭā dukūḷ paḍ°lā. Tyā-muḷ tyās-ni
all property ruin made-after great famine fell. Therefore to-him

aḍ°chan hōvū lāg°lī. Tavā tak°ḍa-ts yōk mān°sā-dzavaḷ tsāk°rī
difficulty to-become began. Then there one man-near in-service

rāhilā. Tyēn tyās-ni ḍukar rākāy°lā āp°lē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed

dilā. Tavā ḍuk°rā-nī khānē-tsa pēṇḍ khāvūn-śyāni āp°la pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly

bharāva mhaṇṭ°lā. Tarī tyā-lā kunī kāī-ts dilē
should-be-filled he-thought. Yet him-to by-anybody anything was-given

nāī. Mag tyō suddī-var yēvūn-śyāni mhaṇṭ°lā, 'mādza bāpā-tsa kiti
not. Then he senses-on having-come said, 'my father-of how-many

tsāk°rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi mar°tō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.

Mī uṭūn bāpā-kaḍa dzāīn, āni tē-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,

myā ākās-tsā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from

myā tudza lyōk mhan°nyā-lā lāyak nhava. Āp°lē tsāk°rī-tsē gadyā-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like

ma-lā ṭhēv."' Mag tyō uṭūn āp°la bāpā-kaḍēs gēlā. Tyō adzūni
me-to keep."' Then he having-risen his-own father-to went. He yet

dŭr hai-stavar bāp tyē-lā pāhŭn kaḷ°kaḷŭn
far *is-meanwhile* *the-father* *him-to* *having-seen* *having-taken-pity*

dhāvŭn-śyāni tyē-tsē galyās miṭi ghāṭ°li, āni tyē-tsā mukā
having-run *him-of* *to-the-neck* *embracing* *was-put,* *and* *him-of* *a-kiss*

ghēṭ°lā. Mag lyōkān tyās-ni mhaṇṭ°la, 'bābā, par°lōkā-tsē-irudd
was-taken. *Then* *the-son-by* *to-him* *was-said,* *'father,* *the-next-world-of-against*

āni tujyā mhōr myā pāp kēlyā. Atā-pāsŭn tudzā lyōk mhan°nyās
and *of-thee* *before* *by-me* *sin* *is-done.* *Now-from* *thy* *son* *to-be-called*

myā lāyak nāī.' Mag bāpā-nī tsāk°rās sāṅgiṭ°lā, 'tsāṅg°la
I *fit* *am-not.'* *Then* *the-father-by* *to-servants* *it-was-told,* *'good*

aṅg°rākā ānŭn tyās-ni ghālā. Tyē-tsē hātā-mandi āṅg°ṭi, ānīk
a-coat *having-brought* *to-him* *put.* *His* *hand-on* *a-ring,* *and*

tyē-chā pāyāt dzōḍā ghālā. Khāvŭn-śyāni ānand karŭ. Kā
his *on-the-feet* *a-shoe* *put.* *Having-eaten* *joy* *we-shall-make.* *Why*

mhaṇṭ°lā, tar, hyō lyōk mēlyālā, phirŭn vāts°lā hai; gamāvŭn
(if-)it-is-said, *then,* *this* *son* *had-been-dead,* *again* *recovered* *is;* *having-lost*

gēlyālā, miḷālā hai.' Tavā tē kuśāl dzālē.
he-had-gone, *got* *he-is.'* *Then* *they* *joyous* *became.*

Tavā tyē-tsā thōr°lā lyōk sētāt hōtā. Tyō gharā-pāśi ālyā-var
Then *his* *eldest* *son* *in-the-field* *was.* *He* *house-near* *coming-on*

tyēn gānā badzānā aik°la. Tavā gadyāt°lā yōk gaḍīs
him-by *singing* *music* *was-heard.* *Then* *servants-in-being* *one* *to-servant*

bōlāvŭn itsār°lā, 'hē kāy hai?' Tyēn tyās-ni sāṅgiṭ°lē kī,
having-called *he-asked,* *'this* *what* *is?'* *Him-by* *to-him* *it-was-told* *that,*

'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl miḷālā
'thy *brother* *come* *is.* *And* *he* *thy* *to-father* *safe* *was-got*

mhanŭn-sāṭi mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvŭn āt
therefore *great* *a-feast* *made* *is.'* *Then* *he* *anger-to* *having-come* *in*

dzāī-nā. Yē-chyā-kar°tā bāp bhāir yēŭn-śyāni tyās-ni sam°dzāvŭ
would-not-go. *Of-this-for* *the-father* *out* *having-come* *to-him* *to-persuade*

lāg°lā. Mag tyēn bāpā-lā phirŭn bōl°lā kī, 'bag, it°ka
began. *Then* *him-by* *the-father-to* *again* *it-was-said* *that,* *'see,* *so-many*

varīs tujī tsāk°ri kar°tō, tujī gōṭṭ myā kavā-ts mōd°lī nāī. Tarī
years *thy* *service* *I-do,* *thy* *story* *by-me* *ever* *was-broken* *not.* *Still*

myā mādzē sōb°tī-barābar chain karanyās tu ma-lā kavā-ts
I *of-me* *friends-with* *merriment* *to-make* *(by-)thee* *me-to* *ever*

śēḷī-chi pillŭ-bi dilā nāī. Āni tudza jind°gī kas°binī-tsē-barābar
sheep-of *young-one-even* *was-given* *not.* *And* *thy* *property* *of-harlots-with*

sam°di hāḷ kēlyālā, hā tudzā lyōk ālā hai, mhanŭn tyē-tsasāṭi
all *waste* *made,* *this* *thy* *son* *come* *is,* *therefore* *him-for*

mōṭa	jēvan	kēla	hais.'	Tavā	tyēn	tyās	mhaṇṭˡlā	kī,	' lēkā,
great	*a-feast*	*made*	*is-by-thee.'*	*Then*	*him-by*	*to-him*	*it-was-said*	*that,*	*' son,*

tu	hamēshā	mādze-saṅgāṭ	hai.	Mādza	samˡda	jindˡgī	tujī-ts	hai.
thou	*always*	*of-me-with*	*art.*	*My*	*all*	*property*	*thine-alone*	*is.*

Pan	kyāli-kuśāli	karāva	hyō	rāst	hai.	Kā	mhaṇṭˡla,	tar,
But	*joy-merriment*	*should-be-made*	*this*	*right*	*is.*	*Why*	*(if-)it-is-said,*	*then,*

hyō	tudzā	bhāu	mēlā	hōtā,	tyō	phirūn	jivant	dzālā	hai;	āni
this	*thy*	*brother*	*dead*	*was,*	*he*	*again*	*alive*	*become*	*is;*	*and*

gamāvˡlā	hōtā,	tyō	miḷālā	hai.'
lost	*was,*	*he*	*got*	*is.'*

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kuṇˡbīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍī. The number of speakers has been estimated at 3,000.

A list of⁴ Standard Words and Phrases in Kuḷvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular	1	*hãvu*		Plural	1	*hãy*
	2	*hãs*			2	*hãy*
	3	*hãy*			3	*hãt*

Similarly we also find forms such as *tu mārˡtēs*, thou strikest; *tō mārˡtāy*, he strikes; *tumī mārˡtyāsī*, you strike; *tyāṇī mārˡtyāt*, they strike. In the past tense we find forms such as *tyān mārˡlyān*, he struck; *tyāṇī mārˡlyāṇī*, they struck, etc.

In the future we may note forms such as *tumī mārˡsālī*, you will strike; *tyāṇī mārˡtyālī*, they will strike.

In other respects Kuḷˡvāḍī does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āpˡlā* (for *āpˡlī*) *sarv jindˡgī*, all his property; *grihasthā-chī* (instead of -*chyā*) *gharī*, in a citizen's house; *tu mējˡvānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवां त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायाला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुझ्या-पुढे व परलोका विरुद्ध पाप केली । आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिठि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समचम पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही जेवण करून आनंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा शेता-मघे होता । शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुझा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरचित येऊन भेटला-मुळे तुझा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहर येऊन त्याला विनन्ती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा आज्ञा मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही । परन्तु तुझा सर्व संपत रांडबाजीने हरलेला तुझा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुझाच आहे । आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुझा बंधु मेलेला जीवंत आहे आणि गेलेला साँपडला आहे ॥

[No. 6.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk	manushyā-lā	dōn	mulē	hōtē.	Āṇi	tyā-paikī
A-certain	*man-to*	*two*	*sons*	*were.*	*And*	*them-from-among*

dhākᵃṭā	mulᵃgā	tyā-chyā	bāpā-lā	mhaṇālā	kī,	' bābā,
the-younger	*son*	*his*	*father-to*	*said*	*that,*	*' father,*

jindᵃgī-paikī	mājhē	hiśā-lā	yēṇār	bhāg	ma-lā	dē.'	Tēvā
the-property-from-among	*my*	*share-to*	*to-come*	*portion*	*me-to*	*give.'*	*Then*

tyā-tsā	bāp	āpᵃlā	jindᵃgī	vibhāg-karūn	dilā.	Kāhi	divᵃsā-nantar
his	*father*	*his-own*	*property*	*having-divided*	*gave.*	*Some*	*days-after*

lahān	mulᵃgā	āpᵃlā	sarv	jindᵃgī	ghēvūn	dūr	dēśā-lā
the-younger	*son*	*his-own*	*all*	*property*	*having-taken*	*a-far*	*country-to*

gēlā.	Tēthē	tō	āpᵃlā	sarv	jindᵃgī	laphaṅgirī-nē	nāś-kēlā.	Tō
went.	*There*	*he*	*his-own*	*all*	*property*	*riotous-living-by*	*squandered.*	*He*

āpᵃlā	sarv	jindᵃgī	kharts-kēlyā-nantar	tyā	dēśāt	mōṭhā	dushkāḷ
his-own	*all*	*property*	*had-expended-after*	*that*	*in-country*	*a-great*	*famine*

paḍᵃlā.	Tēvā	tō	āpᵃlā	pōṭā-lā	kāhi	nāhī	asē	pāhūn	tyā
fell.	*Then*	*he*	*his-own*	*belly-to*	*anything*	*is-not*	*so*	*seeing*	*that*

gāvā-paikī	ēkā	gṛhasthā-chī	gharī	dzāvūn	rāhilā.	Tō
village-from-among	*one*	*householder-of*	*to-house*	*having-gone*	*remained.*	*That*

gṛhasth	tyā-lā	ḍukᵃra	saṁrakshaṇ	karāyā-lā	āpᵃlā	śētā-lā	pāṭhavilā.
householder	*him-to*	*swine*	*protection*	*to-make*	*his-own*	*field-to*	*sent.*

Tēthē	tō	ḍukᵃrā	khāṇyā-chī	pēṇḍī-nē	āpᵃlā	pōṭ	bharāyā-lā	ichchhā
There	*he*	*swine*	*eating-of*	*husks-with*	*his-own*	*belly*	*to-fill*	*wish*

kēlā,	tarī	tē	sudhā	tyā-lā	kōṇī-hī	dilē	nāhī.	Tēvā	tō
made,	*yet*	*that*	*even*	*him-to*	*by-anybody-even*	*was-given*	*not.*	*Then*	*he*

śuddhi-var	yēvūn	asē	mhaṇālā	kī,	' mājhyā	bāpā-dzaval	pushkaḷ
senses-on	*having-come*	*so*	*said*	*that,*	*' my*	*father-near*	*many*

navᵃkᵃrā-lā	pōṭ-bhar	ann	miḷᵃtē ;	asē	asūn	mī	upᵃvāsa	marᵃtō.
servants-to	*belly-full*	*food*	*is-got ;*	*so*	*having-been*	*I*	*starvation-by*	*am-dying.*

Mī	ātā	ithūn	mājhyā	bāpā-kaḍē	dzāvūn	mhaṇᵃtō	kī,	" bābā,
I	*now*	*from-here*	*my*	*father-to*	*having-gone*	*say*	*that,*	*" father,*

mī tujhyā puḍhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mulᵃgā
I of-thee before and next-world-against sin did, now your son

mhaṇūn ghyāyā-lā mī yōgy nāhī; ma-lā tum-chyā navᵃkᵃrā-paikī
having-said to-take I worthy am-not; me-to your servants-from-among

ēk karūn ghyā."' Asē bōlūn tō āpᵃlā bābā-kaḍē gēlā. Tō
one having-made take."' So having-said he his-own father-to went. He

adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā
yet far was just-then his father him having-seen great

antaḥkaruṇā-nē tyā-chyā-kaḍē paḷat dzāvūn tyā-chyā gaḷyā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing

ghālūn chumbilā. Tēvā tō mulᵃgā mhaṇālā kī, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-

viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your

mulᵃgā mhaṇūn ghyāyā-lā yōgy nāhī.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father

āpᵃlā navᵃkār lōkā-lā asē sāṅgitᵃlā kī, 'uttam prakār-chē āṅgarᵃkhā
his-own servant people-to so told that, 'the-best sort-of a-coat

āṇūn tyā-lā ghālā; tyā-chyā bōṭāt āṅᵃṭhī ghālā, āṇᵃkhī
having-brought him-to put; his on-finger a-ring put, and

pāyāt dzōḍē ghālā; amhī jēvaṇ karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;

kāraṇ hā mādzhā mulᵃgā mēlyā-sārᵃkhā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive

āhē; gēlā hōtā, tō ātā miḷālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy

dzhālā.
became.

Tyā-tsā thōrᵃlā mulᵃgā śētā-madhē hōtā. Śētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming

gharā-dzavaḷ nṛity āṇi gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'

mhaṇūn āpᵃlā navᵃkᵃrā-paikī ēkā-lā bōlāvūn vichārᵃlā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy

sahōdar ālā āhē,' mhaṇūn tō navᵃkar sāṅgitᵃlā; 'āṇᵃkhī tō punaḥ
brother come is,' having-said that servant told; 'and he again

surakshit yēvūn bhēṭᵃlā-muḷē tudzhā bāp mējᵃvānī, vagairē,
in-good-health having-come met-because thy father feast, etc.,

ānandā-tsā kṛity kēlā āhē.' Hē aikūn tō rāgāvūn
rejoicing-of action done is.' This having-heard he being-angry

ghara-bāhēr   ubhā   rāhilā.   Tēvhā   tyā-tsā   bāp   bāhēr   yēūn
house-outside-of   standing   remained.   Then   his   father   out   having-come

tyā-lā   vinantī   karū   lāgᵃlā.   Tyā-lā   mulᵃgā   bōlᵃlā   kī,   'pᵃhā,   mī   itᵃkē
him-to   entreaty   to-do   began.   Him-to   the-son   said   that,   'see,   I   so-many

divas   tum-chē   sēvā   karīt   āhē,   tum-tsā   adnyā   mī   kadhī-hī   mōdᵃlō
days   your   service   doing   am,   your   order   I   ever-even   broke

nāhī;   asē   asūn   mājhyā   snēhī-barōbar   chaini   karāyā-lā   ma-lā   kadhī-hī
not;   so   having-been   my   friends-with   merriment   to-make   me-to   ever-even

savaḍ   dilē   nāhī.   Parantu   tudzhā   sarv   sampat   rāṇḍ-bājī-nē   harᵃlēlā
liberty   given   not.   But   thy   all   wealth   harlotry-by   who-has-wasted

tudzhā   mulᵃgā   ālyā-barōbar   tū   tyā-chyā   karitā   mējᵃvānī   dilē.'
thy   son   came-as-soon-as   thou   of-him   for   a-feast   gavest.'

Tyā-lā   bāp   sāṅgitᵃlē   kī,   'tū   nēhᵃmī   mājhyā-dzavaḷ   asᵃtōs,   mādzhā
Him-to   the-father   said   that,   'thou   always   of-me-near   art,   my

sarv   jindᵃgī   tudzhā-ts   āhē.   Ātā   tū   ānandī   va   santōshī   vhāvā-
all   property   thine-alone   is.   Now   thou   happy   and   contented   shouldst-

asāvā-hōtās;   kāraṇ   hā   tudzhā   bandhu   mēlēlā,   jīvant   āhē;   āṇi   gēlēlā,
have-been;   because   this   thy   brother   dead,   alive   is;   and   gone,

sᾱpaḍᵃlā   āhē.'
found   is.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्ल्या-वर तुझा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आलां । हे पाहून कोला कीलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले । वाघ ते गीलेले पाहून आपल्या घराला आला ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yĕk kōlā va kōlī hōtī. Tē yĕk divas phirᵃṇyās gēlē.
A fox and a-vixen there-were. They one day to-walk went.

Dᴢātā-nā vāṭē-madhē yĕk vāghā-ṯsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen

kōlī, 'mī ithē-ṯs prasūt-hōtō,' mhaṇū lāgᵃlī. Hē aikūn
the-vixen, 'I here-only deliver,' to-say began. This having-heard

kōlā mhaṇālā kī, 'aga rāṇḍē, vāgh sāyaṅkāḷī yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come

tu-lā khāūn ṭākīl; khālyā-var tudᴢhā janm nāhi-sā
thee-to having-eaten will-throw; having-eaten-after thy life nothing-like

hōtō.' Hē na aikᵃtā kōlī vāghā-chyā gharāt gēlī.
will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaṅkāḷī vāgh āpᵃlyā gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox

kōlīs, 'mūl kaśāsāṭhī raḍᵃtāt?' mhaṇūn vichārᵃlā. Tyā-lā
to-the-vixen, 'children what-for are-crying?' so asked. That-to

tī, '"vāghā-ṯsā mās dē," mhaṇᵃtāt,' mhaṇūn sāṅgitᵃlī. Tyā-lā kōlā,
she, '"tiger-of flesh give," (they)-say,' so told. That-to the-fox,

'āṇūn dilō-āhē kī,' mhaṇūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This

aikūn kōlī, 'tē sagᵃḷē sampᵃḷē,' mhaṇūn sāṅgitᵃlī.
having-heard the-vixen, 'that all was-finished,' so she-told.

Tēvᵃḍē vāgh aikūn, 'ma-lā mārᵃtāt,' mhaṇūn paḷūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run

gēlā. Itᵃkyāt mūl thōr dᴢhālī āṇi āī
went. In-the-meantime the-children grown-up became and the-mother

va mūl miḷūn āpᵃlyā gharā-lā dᴢāūn prapañch
and the-children together their-own house-to having-gone worldly-living

karū lāgᵃlē. Vāgh tē gēlēlē pāhūn āpᵃlyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bānkōṭī on one side, and Kuḍāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇᵇbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī.

Name of the dialect.

It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects.

To the former class belong Bānkōṭī, Damaṇī, Ghāṭī, Māolī, and Saṅgamēśvarī; to the latter Āgᵃrī, Bhaṇḍārī, Dhanᵃgarī, Karhāḍī, Kiristãv, Kōḷī, Kuṇᵇbī, Parᵇbhī, and Ṭhākᵉrī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about $2\frac{1}{2}$ million people.

Area in which spoken.

Proceeding from the north the details are as follows.

A dialect called Parᵃbhī has been returned as spoken by nearly the whole Marāṭhī

Parabhī.

speaking population of Bombay and Thana as far north as Daman. Parᵃbhī literally means the language of the Prabhus. The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhamadan and the Marāṭhā governments. Marāṭhī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Parᵃbhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷis are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōḷī.

They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōḷis of Thana include many small tribes, and may broadly be sub-divided into three classes : the hill Kōḷis, the Son Kōḷis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōḷī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
TOTAL	189,186

The native Roman Catholic Christians of Thana are usually called Kiristãv by their

Kiristãv.

Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristãv, and their number has been estimated for the purposes of this survey at 25,500.

The Kuṇᵃbīs or Kulambis are husbandmen. They are usually divided into three

Kuṇabī.

groups, the Talheri or Konkan Kuṇᵃbīs, the Marāṭhā or Dekhan Kuṇᵃbīs, and the Pāchkaḷśis. They everywhere speak the local language of their district. Thus the Kuṇᵃbīs of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.

Kuṇᵃbī has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana 350,000
Jinjira 18,000

TOTAL . . 368,000

The Āgᵃris are a class of husbandmen, usually considered to be Kōḷis. Most of them

Āgᵃrī.

are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhanᵃgars or shepherds have often been reported to speak a dialect of their

Dhanᵃgarī.

own. The so-called Dhanᵃgarī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhanᵃgarī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers :—

Thana 1,160
Jawhar 20
Janjira 70
Belgaum 500

TOTAL . 1,750

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has

Bhāṇḍārī.

been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows :—

Kolaba 3,813
Janjira 4,850

TOTAL . 8,663

The Ṭhākurs are one of the early tribes, and they are found all over Gujarat, the

Ṭhākᵃrī.

Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōḷis. Ṭhākᵃrī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows :—

Kolaba 10,405
Nasik 15,000

TOTAL . 25,405

Karhāḍī is the dialect spoken by the Karhāḍā Brāhmaṇs in Sawantwadi, Ratnagiri,

Karhāḍī.

and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Saṅgameśvarī is the language of Sangameshvar, a town in the Devrukh Taluka

Saṅgameśvarī.

of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāīts.

The figures returned for the purposes of this survey are as follows : —

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
TOTAL	1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgameśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bānkōṭī,

Bānkōṭī.

i.e. properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is

Ghāṭī.

usually called Ghāṭī. It is probably identical with Māolī, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī	2,000
Māolī	35,000
TOTAL	37,000

All these so-called dialects are closely related. They are merely local forms of the

Total number of speakers of Konkan Standard.

current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

Parᵃbhī	160,000
Kōḷī	189,186
Kiristā̃v	25,500
Kuṇᵃbī	368,000
Āgᵃrī	22,826
Dhanᵃgarī	1,750
Bhāṇḍārī	8,663
Ṭhākᵃrī	25,405
Karhāḍī	2,000
Saṅgameśvarī	1,332,800
Bānkōṭī	1,787
Ghāṭī and Māolī	37,000
TOTAL	2,174,917

To this total must be added the speakers of a few broken dialects, *viz.*, Kātkarī or

Speakers of broken dialects.

Kāthōḍī, Vārlī, Vāḍ°val, Phuḍ°gī and Sāmvēdī. They will be dealt with below. We thus arrive at the following grand total :—

Konkan Standard	2,174,917
Kātkarī	76,700
Vārlī	92,000
Vāḍ°val	3,500
Phuḍ°gī	1,000
Sāmvēdī	2,700
TOTAL .	2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of

Konkan Standard of Thana.

Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purāṇ' and is highly popular with the Catholic Christians of Thana.

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaracão novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombahim 1845.

MITCHELL, REV. J. MURRAY,—*Maráthi Works composed by the Portuguese.* Journal of the Bombay Branch of the Royal Asiatic Society. Vol. iii, Part i, 1849, pp. 132 and ff.

Grammatica da lingua Concani no dialecto do Norte, composta no seculo xvii por hum missionario Portuguez; e agora pela primeira vez dada á estampa (por Joachim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional. 1858.

Gazetteer of the Bombay Presidency. Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uṭhūn* and *uṭhun*, having risen; *tũ* and *tũ̄*, thou; *hutũ̄* and *hōtõ*, I was. The final *ã* of neuter bases is usually marked as short; thus, *sag°lã*, all; *ḍuk°rã*, swine. The long forms *sag°lã̄*, *ḍuk°rã̄*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēun* and *jhēun*, having taken; *kēlã* and *chēlã*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōṭ* and *pvōṭ*, belly; *sōnã* and *svānã*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnã*, gold; *ḍuk°rã*, swine; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tavã̄*, there; *bhuka-na*, by hunger; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karũ*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlā*, from among them; *mīn*, by me, *mān̠dzã̄* and *mād̠zã̄*, my; *kanthā* and *kathā*, story, etc.

K

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we; *hānūn* and *ānūn*, having brought; *lābhᵃtē* and *lābᵃtē*, is found, etc.

The palatals are pronounced as *ts̲*, *dz̲*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dz̲ē*, who (plural); *tyā-ts̲ē sōkᵃrē*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *parᵃlā*, he fell; *avᵃrã̄*, so great. *Ḍ* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *Ṇ* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhāḍā Brāhmaṇs of Bombay use the cerebral *ṇ*. In the verb *mhaṇᵃṇẽ*, to say, *ṇ* sometimes becomes *ṅg*; thus, *mhaṅgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sagᵃlã̄*, all; *ḍōlā*, an eye. *Ḷ* is, however, often used exactly as is the case with *ṇ*.

V is very faintly sounded before *i*, *ī* and *ē*; thus we find *istu* and *vistu*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nouns.—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-ts̲ã̄*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyã̄s*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāpᵃsā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkrīs-lā*, to a daughter; *mānᵃsās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lẽkᵃrū̃*, a child, obl. *lẽkᵃrvā*. The common form is, however, *lẽkᵃrā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōkᵃryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dz̲ūn*, and this form is very often used as the case of the agent; thus, *bāpās-dz̲ūn ts̲ākᵃrã̄-lā sāṅgitᵃlã̄*, the father said to the servants. The suffix *śī̃* or *śī* is also very commonly used to form an ablative or instrumental; thus, *ts̲ākᵃrān-śī ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkaṇī to denote young female beings; thus, *ts̲ēḍū̃*, a girl (Saṅgamēśvarī). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū̃*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mi-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādz̲ā*, *māndz̲ā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dz̲ā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *asẽ*, I am; *asēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*; thus, singular, 1, *hãy*; 2, *hãyᵃs* and *hãs*; 3, *hãy*; plural, 1, *hãv*; 2, *hā* and *hāv*; 3, *hāt* and *hān*, occasionally also *hātīn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtẽ*, or *hōtyẽ*, and not *hōtẽ*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtĩs*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōīn*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mī sōditãy*, I seek; 2, *sōditēs*; 3, *sōditē*; plural, 1, *sōditãv*; 2, *sōditā*; 3, *sōditāt* and *sōditān*.

In the imperative we may note forms such as *dēs*, give; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlõ*, f. *gēlĩ*, n. *gēlã*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōṅkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāvᵃlā*, he sent him, where *paṭhāvᵃlā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miṭī mārᵃlān*, or *mārᵃlīn*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (*i.e., gēlā-hāy*), he has gone; *tō mēlatā* (*i.e., mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an*; thus, *mī bōlan*, I shall say. The second person singular often ends in *śī*; thus, *mārᵃśī*, thou wilt strike (Karhāḍī, Bombay, and Kuṇᵃbī, Thana); *mārᵃśīv*, thou wilt strike (Dhanᵃgarī and Kōḷī from Janjira).

In the conjunctive participle *śī* and *śēnī* or *śānī* are often added; thus, *uṭhun-śī*, having arisen; *dzāun-śēnī*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōkᵃrā*, a son; *dzakᵃlã*, all; *bidzā*, other; *mērē*, near; *dzāpᵃnã*, to speak (Sanskrit *jalp*); *māṇḍᵃnã*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōḷīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōḷī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाला दोन सोकरे होते । त्यामन॔चा धाकला सोकरा बापासला
जापला । बापुस माजा धनाचा वाँटा माना देस । तद॔ बापास-जून धन वाँटिलँ ।
तद॔ थोड्या दिसाँशी धाकल्या सोकर्‍यान त्याच्या वाँब्याला जवरँ आलतँ तवरँ
जकलँ कवलिलँ आन टूर बिजा गाँवा जीला आन तटे रेला न त्याचे मेरे जवरँ
होतँ नोतँ तवरँ जकलँ उड्खिलँ । याचे मेरे अर्दीं पुन नोती नी त्या गाँवांत मोटा
डुकाल आयला नी तद॔ ल्यातो खावाचे हाल होवँ लागलि । मगश॔ तो तनचेच
एका सावकाराँचे घरा जेला न त्याचे जवल ह्याला । तद॔ त्या सावकारान त्याला
धारलन शेता-वर डुकरँ चारावाला । डुकराँला जी भुशी लाभे त्यामनची ल्यान
खुश्रीश॔ खावन पोट भरलँ असतँ । पुन त्याला कोन देवाला नाय । तद॔
ल्याचे डोले उघरले तद॔ ती जापिते । माझे बापासचे घरा कवरे चाकराँला
पोटभर रोटी लाभते न मी अटे द्न रोटी मरताँय । आताँ मी अटेश॔
उटताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन
परमेसराचँ तुज देकत पाप केलँय । तवाँ आजश॔ माना तुजा सोकरा नय
बोलवये । पन माना तूँ आजश॔ चाकर लेख । अवरँ जापुनश्री तो त्याचे
बापासचे घरा जेला । जद॔ त्याचे बापास-जून लांबश॔ बगिलँ माझा सोकरा
येते तद॔ तो धाँवत जीला न सोकर्‍याला आँटी मारली । तद॔ सोकरा बोलते
रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजश॔ माना तुजा
सोकरा नय बोलवये । त्याचे बापास-जून चाकराँला सांगितलँ, याला आंगान
घालावा एक आंगरखा हाना नी ह्यास । याचे हातान आंगुतली न पायान
जोरे घालावास ह्यास । मगश॔ आपुन जेवाचँ मांडु नी मजा करूँ । माजा
सोकरा मेलता तो बिजुन जिता झायला न ती नाय झालता माना लाबला ।
तद॔ ते जकले नाचावा लागले ॥

ते वकताला त्याचा मोटा सोकरा शेता-वर जेवता । तो घरा आयला ।
तो घरा मेरे पोंचला तदँ त्यानँ बगिलँ लोक नाचतान वाजवितान कनाला । त्यानँ
एक चाकराला मेरे वारतलँ न निमगिलँ बला यँ का । तदँ तो चाकर जापिला
तुजा भाव आयलाय नी तुजे बापासला तो बिजुन लाबलाय तदँ लोकाँला
जीवन मांडलाय । अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत
जायना । त्यातो त्याचा बापुस बिना आयला न त्याची समजी करावा
लागला । तदँ तो बापासला बोलते । बगुँ गा बापुस मिन अवरीँ वरसँ चाकरी
किली । तुजा सबद कदुन नय मोरला । तरी पन तूँ माना कदुन तरी भाग्याँ
संग बैसुन खुशिर्शीँ बोकर खावाला नय दिलास । न ज्या तुझ्या सोकऱ्यान
तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जेवन करतेस ।
तदँ बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदँ
माझ्या मेरे हाय तँ तुजँच । पन तुजा भाउस मेलता तो बिजुन जिता
झायला न झासलाता तो लाबला । त्यातो आज हौस न मौज करावाची ॥

[No. 8.]

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT.　(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsā-lā dōn sōkᵃrē hōtē.　Tyā-man-tsā dhākᵃlā sōkᵃrā bāpās-lā
One man-to two sons were.　Them-in-of younger son father-to

dzāpᵃlā, 'bāpus, mādzā dhanā-tsā vā̃ṭā mā-nā dēs.'　Tadā̃ bāpās-dzūn
said, 'father, my wealth-of share me-to give.'　Then the-father-by

dhan vā̃ṭilā.　Tadā̃ thōryā disā̃-śī dhākᵃlyā sōkᵃryān tyā-chyā
the-wealth was-divided.　Then a-few days-by the-younger son-by him-of

vā̃ṭyā-lā dzavᵃrā̃ ālatā̃ tavᵃrā̃ dzakᵃlā̃ kavᵃlilā̃, ān dūr
share-to what-much had-come that-much all was-collected, and far

bijā gā̃vā jēlā.　Ān taṭē rēlā, na tyā-tsē-mērē dzavᵃrā̃
another to-village he-went.　And there lived, and him-of-near whatever

hōtā̃-nōtā̃ tavᵃrā̃ dzakᵃlā̃ udᵃlilā̃.　Yā-tsē-mērē ardī pun
was-and-was-not that-much all was-squandered.　This-of-near a-pie even

nōtī.　Nī tyā gā̃vat mōṭā dukāl āyᵃlā, nī tadā̃ tyā-tō
was-not.　And that into-village great famine came, and then to-him

khāvā-tsē hāl hōvā̃ lāgᵃlē.　Mag-śī tō tantsē-ts ēkā
eating-of distress to-be began.　Afterwards he that-very-place-of one

sāvᵃkārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā.　Tadā̃ tyā sāvᵃkārān
rich-man-of to-house went, and him-of-near lived.　Then that rich-man-by

tyā-lā dhārᵃlan śētā-var dukᵃrā̃ tsārāvā-lā.　Dukᵃrā̃-lā jī bhuśī
him-to it-was-sent a-field-in swine to-graze.　The-swine-to which husk

lābhē tyā-man-chī tyān khuśī-sī̃ khāvᵃn pōṭ bharᵃlā astā̃.
was-got that-in-from him-by gladly having-eaten belly filled would-have-been.

Pan tyā-lā kōn dēvā-lā nāy.　Tadā̃ tyā-tsē ḍōlē ugharᵃlē.　Tadā̃
But him-to anyone give-to was-not.　Then his eyes opened.　Then

tō dzāpitē, 'mādzhē bāpās-tsē gharā kavᵃrē tsākᵃrā̃-lā pōṭ-bhar rōṭī
he says, 'my father-of at-house how-many servants-to belly-full bread

lābhᵃtē, na mī atē in-rōṭī marᵃtā̃y.　Ātā̃ mī atē-sī utᵃtā̃y
is-got, and I here without-bread die.　Now I from-here rise

na   bāpās-tsē.   gharā   dzătǎy   na   tyā-lā   nimªgitǎy,   "rōy   bāpus,   mīn
and   father-of   to-house   go   *and   him-to   I-say,   " O   father,   by-me*

Parªmēsªrā-tsǎ   tudz   dēkat   pāp   kēlǎy.   Tavǎ   ādz-śǐ   mā-nā
God-of   thy   in-sight   sin   is-made.   Therefore   to-day-from   me-to

tudzā   sōkªrā   nay   bōlava-yē.   Pan   mā-nā   tǔ   ādz-śǐ   tsākar
thy   son   not   to-call-is-proper.   But   me-to   thou   to-day-from   a-servant

lēkh." '   Avªrǎ   dzāpun-śǐ   tō   tyā-tsē   bāpās-tsē   gharā   jēlā.   Dzadǎ
consider." '   Thus   having-said   he   his   father-of   to-house   went.   When

tyā-tsē   bāpās-dzūn   lāmb-śǐ   bagilǎ,   'madzhǎ   sōkªrā   yētē,'   tadǎ   tō
his   father-by   from-distance   it-was-seen,   'my   son   comes,'   then   he

dhǎvat   jēlā   na   sōkªryā-lā   ǎṭī   mārªlī.   Tadǎ   sōkªrā   bōlªtē,
running   went   and   son-to   embracing   was-struck.   Then   the-son   speaks,

'rōy   bāpus,   mīn   tudzē   dēkhat   Parªmesªrā-tsǎ   pāp   kēlǎ,   na   ādz-śǐ
'O   father,   me-by   thy   in-sight   God-of   sin   made-is,   and   to-day-from

mā-nā   tudzā   sōkªrā   nay   bōlava-yē.'   Tyā-tsē   bāpās-dzūn   tsākªrǎ-lā
me-to   thy   son   not   to-call-is-proper.'   His   father-by   servants-to

sāṅgitªlǎ,   'yā-lā   āṅgān.   ghālāvā   ēk   āṅgarªkhā   hānā   nī   dyās,   tyā-tsē
it-was-told,   'this-to   on-body   to-put-on   one   coat   bring   and   give,   his

hātān   āṅgutªlī   na   pāyān   dzōrē   ghālāvās   dyās.   Mag-śǐ   āpun   jēvā-tsǎ
on-hand   a-ring   and   on-feet   shoes   to-put   give.   Then   we   dining-of

māṇḍu,   nī   madzā   karǔ.   Mādzā   sōkªrā   mēlatā,   tō   bidzun
shall-begin,   and   merry   shall-make.   My   son   was-dead,   he   again

jitā   dzhāyªlā;   na   tō   nāy-dzhālatā,   mā-nā   lābªlā.'   Tadǎ   tē
alive   has-become;   and   he   was-lost,   me-to   was-obtained.'   Then   they

dzakªlē   nāchāvā   lāgªlē.
all   to-dance   began.

Tē   vakªtā-lā   tyā-tsā   mōṭā   sōkªrā   śētā-var   jēlatā;   tō   gharā
That   time-at   his   elder   son   the-field-in   had-gone;   he   to-house

āyªlā.   Tō   gharā-mērē   pǒtsªlā   tadǎ   tyā-nǎ   bagilǎ,   'lōk   nāchªtān
came.   He   house-near   reached   then   him-by   it-was-seen,   'people   dance

vādzavitān   kanā-lā !'   Tyā-nǎ   ēk   tsākªrā-lā   mērē   vāratªlǎ   na
play   why !'   Him-by   one   servant-to   near   it-was-called   and

nimªgilǎ,   'balā,   yě   kā ?'   Tadǎ   tō   tsākar   dzāpilā,   'tudzā   bhāv
asked,   'O,   this   what ?'   Then   that   servant   said,   'thy   brother

āyªlāy,   nī   tudzē   bāpās-lā   tō   bidzun   lābªlāy   tadǎ   lōkǎ-lā
has-come,   and   thy   father-to   he   again   is-obtained   therefore   people-to

jēvan   māṇḍªlāy.'   Avªrǎ   aikilǎ   na   tyà-lā   rāg   āyªlā,   na   tō
a-feast   is-spread.'   This-much   was-heard   and   him-to   anger   came,   and   he

gharǎt   dzāy-nā.   Tyā-tō   tyā-tsā   bāpus   bēnā   āyªlā,   na   tyā-chī
into-house   did-not-go.   Therefore   his   father   out   came,   and   his

samᵃjī   karāvā   lāgᵃlā.   Tadã   tō   bāpās-lā   bōlᵃtē,   'bagũ,   gā   bāpus,
entreaty   *to-make*   *began.*   *Then*   *he*   *father-to*   *says,*   *'see,*   *O*   *father,*

mi-na   avᵃrĩ   varᵃsã   t̲s̲ākᵃrī   kēlī,   tud̲zā   sabad   kadun   nay   mōrᵃlā;
me-by   *so-many*   *years*   *service*   *was-done,*   *thy*   *word*   *ever*   *not*   *was-broken;*

tarī-pan   tũ   mā-nā   kadun-tarī   bhāgyã-saṅga   baisun   khuśi-śĩ
still   *(by-)thee*   *me-to*   *ever-even*   *friends-with*   *having-sat*   *pleasure-with*

bōkar   khāvā-lā   nay   dilās;   na   jyā   tujyā   sōkᵃryān   tud̲zã   dhan
a-goat   *to-eat*   *not*   *was-given;*   *and*   *which*   *thy*   *son-by*   *thy*   *wealth*

nāśilã   tō   gharā   āyᵃlā   tyā-tō   tũ   avᵃrã   mōṭã   jēvan   karᵃtēs.'
was-wasted   *he*   *to-house*   *came*   *therefore*   *thou*   *so*   *great*   *a-feast*   *makest.'*

Tadã   bāpus   d̲zāpᵃlā,   'rōy,   aṭē   bag,   tũ   d̲zakᵃlā   ṭēp   mād̲zē-mērē
Then   *the-father*   *said,*   *'O,*   *here*   *look,*   *thou*   *all*   *time*   *of-me-with*

asᵃtēs;   tadã   mājhyā-mērē   hāy   tẽ   tud̲zā-t̲s̲.   Pan   tud̲zā   bhāus
art;   *then*   *of-me-with*   *is*   *that*   *thine-alone.*   *But*   *thy*   *brother*

mēlatā,   tō   bid̲zun   jitā   d̲zhāyᵃlā;   na   bhāsᵃlātā,   tō   lābᵃlā.
was-dead,   *he*   *again*   *alive*   *became;*   *and*   *was-lost,*   *he*   *was-obtained.*

Tyā-tō   ād̲z   haus   na   maud̲z   karāvā-chī.'
Therefore   *to-day*   *gaiety*   *and*   *merriment*   *is-to-be-made.'*

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोक्न्यास जवल वारून त्यास बोललो, बालानो, मांजे जवल तुमाला देयाला मांझ्या सीता-सिवाय बिसरे काय नाय। आनी त्या सीताचे मिनी तुमाना सगळ्याना सारकी वारस कीले हातीन। मांजे जवली जी काय संपाती हाय ती सगली मिनी त्या सीतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुद्ली भेऊन त्या सीतातला धावत जीले, आन दरबे करता सीत खनायला लागले। त्यानसी ते सगला सीत खनला। त्यातला त्याला दरबे कयाँच गवला नाय। तवा त्याना वाईट वाटला आन ते घरा जीले। मंग त्यानी त्या सीतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सीतातला वर्सा पच्ची भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बाबानी सीतातला दरबे पुरुन ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फळ गावला॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT.   (STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk kulᵃbī āpᵃlyā marⁿā-tsē yēlī āpᵃlyā samᵃdyā sōkᵃryās
One husbandman his-own death-of at-time his-own all sons

dzaval vārūn tyās bōlᵃlō, 'bālānō, māndzē-dzaval tumā-lā dēyā-lā
near having-called to-them said, 'O-sons, me-of-near you-to give-to

māñjyā sētā-sivāy bisᵃrē kāy nāy. Āni tyā sētā-tsē mi-nī
my farm-except another anything is-not. And that farm-of me-by

tumā-nā sagᵃlyā-nā sārᵃkē vāras kēlē-hātīn. Māndzē-dzavᵃlī jī kāy
you-to all-to equal heirs made-are. Of-me-near which any

sampātī hāy tī sagᵃlī mi-nī tyā sētāt purᵃlēlī-hāy. Tī
wealth is that all me-by that in-farm buried-is. That (wealth)

khanᵃlī, tē tumā-lā gavēl.' Asā bōlᵃlō, āni tyā-nī āpᵃlā
if-dug, then you-to will-be-found.' So he-spoke, and him-by his-own

parān sōrᵃlā. Maṅg tē sōkᵃrē pāvᵃḍī kudᵃlī jhēūn tyā
life was-left. Then those sons spades pickaxes having-taken that

sētāt-lā dhāvat jēlē, ān darᵃbē-karᵃtā sēt khanāy-lā lāgᵃlē.
farm-to running went, and wealth-for the-farm dig-to they-began.

Tyān-sī tē sagᵃlā sēt khanᵃlā. Tyāt-lā tyā-lā darᵃbē kayā̃-ts
Them-by that whole farm was-dug. In-that them-to wealth anywhere

gavᵃlā nāy. Tavā tyā-nā vāīṭ vāṭᵃlā ān tē gharā
was-found not. Then them-to dejection occurred and they to-home

jēlē. Maṅg tyā-nī tyā sētāt-lā bhāt pērᵃla. Tavā̃ tī
went. Then them-by that in-the-farm rice was-sown. Then that

dzamīn tsakōṭ khanᵃlyā-mulē tyā varᵃsī tyā sētāt-lā varsā
land well by-being-dug that in-year that in-the-farm (preceding) years

pakshī bhāt mōp ailā. Tavā̃ tē sōkᵃrē bōlᵃlē, 'āpᵃlyā
than rice-crop much came. Then those sons said, 'our-own

bābā-nī sētāt-lā darᵃbē puruⁿ thēvᵃlā-hāy tē āpūn
father-by in-the-farm wealth having-buried kept-is that by-us

tyā-chī	tsakōṭ	mēnat	karāvī	mhanūn-śānī	sāṅgⁱlā-āsⁱvā,	va
that-of	*good*	*labour*	*should-be-made*	*therefore*	*told-might-have-been,*	*and*

tyā-parⁱmān	āpⁱlyās	tyā-tsa	phal	gāvⁱlā.'		
accordingly	*to-us*	*that-of*	*fruit*	*is-got.'*		

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—'Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.' With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, 'Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikilī	vārtā	missā-chī		
(If-)was-heard	*word*	*mass-of*		
Kā̃	barã	kar*tē	āmān-tsē	gardzē ?
What	*good*	*does*	*our*	*to-need ?*
Tyā-tō	Par*mēśor	sarau	dētē.	
That-for	*God*	*all*	*gives.*	
Tumī	missa	aikā,	Par*mēśor	pāv*tīl.
You	*mass*	*hear,*	*God*	*will-be-found.*

Ēkē	nag*rā-na	hōtē	dōn	dōsata ;
One	*town-in*	*were*	*two*	*friends ;*
Ēka	missa	aikē	sadã,	
One	*mass*	*heard*	*always,*	
Bidzā	naiśē	karīta	missā-chī	paruā.
The-other	*not-was*	*doing*	*mass-of*	*care.*
Bagā	tyā-lā	kā	vitsalã(?).	
See	*him-to*	*what*	*happened.*	

Dōganay	sadã	dzāta	hāsata	pār*dē.
Both	*always*	*going*	*were*	*to-hunting.*
Ēkē	disā	gēlē	ranāna.	
One	*day*	*they-went*	*to-the-wood.*	
Taĩ	bagā	kā	vitsalã	tyā-nã.
Then	*see*	*what*	*happened*	*them-to.*
Aikūn		hōāl	hairān.	
Having-heard		*you-will-become*	*amazed.*	

Ranān	pāun	dzailyā	hōtyā	nau	garyā.
In-the-wood	*having-arrived*	*become*	*had*	*nine*	*ghaḍis.*
Ṭhēpa	gimā-tsã	hōtã.			
Season	*summer-of*	*was.*			
Dzaulã	dhāũ	lāgalī	tadānā,		
Clouds	*to-fly*	*began*	*then,*		
Vindza	vārā	gurgurāṭha	ānĩ	mēṭha	par*lã.
Lightning	*wind*	*thunder*	*and*	*darkness*	*fell.*

Ēkā-ēkā vindza dzalkalī dzōrā-śĩ,
One-by-one lightning flashed force-with,

Gurgurātha mōthā dzailā,
Thundering big became,

Ābā-var-śĩ aisā bōl aikilā,
Sky-in-from such word was-heard,

Mār, mār turuta dzō missa aikē nāy.
Kill, kill quickly who mass heard not.

Tyā garē vindza par*lī jyā-var
That moment lightning fell whom-on

Missa naśē aikata, tyā-chī kēlī rākarī.
Mass not-was hearing, him-of were-made ashes.

Magatūn vindza dzalkalī, tarī
Again lightning flashed, but

Bōlī bijī aikilī barī.
Word other was-heard mighty.

Mārũ nokō dzō missa aikatē,
To-kill not-proper who mass hears,

Bachāsa tyā-lā. Kā? Kuśī kar*tē
Spare him. Why? Will does

Par*mēśorā-chī ānĩ mānitē
God-of and obeys

Sudētsarā-śĩ(?).
Properly.

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghaḍis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, 'Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:—

'Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard.

KŌḶĪ.

Two specimens of the so-called Kōḷī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōḷīs, have been received from Thana. The first has been taken down among the so-called Machhīmāri, *i.e.*, fisher, Kōḷīs on the coast. The second is in the dialect of the so-called Mahādēv Kōḷīs, a sub-division of the hill Kōḷīs.

The dialect of the Machhīmāri Kōḷis is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kŏṅkaṇī. Thus we find *tõ* and *tō*, he; *tẽ* and *tē*, they; *hũtā*, he was.

Ŭ and *ũ* are often substituted for *ō* and *ȭ*; thus, *hũtũ*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāgᵉlā*, he began.

N is substituted for *r* in *nōṭī*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dzãv-sī*, having gone. The latter form corresponds to Standard *dzāūn-sī*. Compare also *dzãn* instead of *dzāīn*, I shall go.

Note finally forms such as *mī*, *mē*, and *mẽ̄*, I, by me; *tũ*, thou, by thee; *hãtā*, they are, etc.

For further details the specimen which follows should be consulted.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MACHHĪMĀRĪ KŌḶĪ DIALECT.   (DISTRICT THANA.)

Kōnē-ēkē mānˢsā-lā dōn sōkˢrē hũtē. Tyān-tsā dhākˢlā sōkˢrā
Some-one man-to two sons were. Them-of the-younger son

bāpās-lā bōlũ nāgˢlā, 'bāpā, dzō mālˢmattē-tsā vãṭā ma-nā dēvā-
the-father-to to-say began, 'father, which property-of share me-to giving-

tsā tō dē.' Maṅg tyā-nã apˢlī sampattī vāṭūn dillī. Maṅg
of that give.' Then him-by his property having-divided was-given. Then

thōryā disā-nī dhākˢlā sōkˢrā sagˢlī jamˢvūn dusˢrē dēsā-lā
few days-in the-younger son all having-gathered another country-to

gēlā. Anī tãthẽ udˢlay karūn apˢlī davˢlat udaïlī.
went. And there riotousness having-made his property was-squandered.

Maṅg tyā-nã tãthẽ sagˢlã kharchīlyā-var tãthẽ mhōṭā dukāl parˢlā. Tãva
Then him-by there all squandered-on there big famine arose. Then

tyā-lā arˢtsan parũ nāgˢlī. Tãva tō tyā dēsãn-tsē ēkā mānˢsā-tsē
him-to difficulty to-fall began. Then he that country-of one man-of

mērē dzãv-sī hũtā. Tyā-nã tyā-lā dukˢrã tsarˢvāvā apˢlē sētãn
near having-gone stayed. Him-by him-to swine to-feed his in-field

pāṭaïlã. Tãva dukˢrã jĩ ṭarˢphal khāt hũtĩ, tyā-var apˢla pōṭ
it-was-sent. Then swine which husks eating were, that-on his belly

bharāvã asã tyā-lā vāṭˢlã. Anī tyā-lā kōnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything

dillã nãy. Maṅg tō sudī-var ayˢlā, anī bōlũ nāgˢlā, 'mãdzhē bāpā-
was-given not. Then he sense-on came, and to-say began, 'my father-

tsē kavˢrē tsākˢrā-nã khūb nōṭī hāy, anī mẽ bhukē-nẽ marˢtãy.
of how-many servants-to much bread is, and I hunger-with am-dying.

Mẽ uṭūn mãndzē bāpā-tsē ayē dzãn anī tyā-lā bōlēn, "yē
I having-arisen my father-of near will-go and him-to will-say, "O

bāpā, mī dēvā-tsē virūdã ani tudzhē purã pāp
father, by-me God-of against and thy before sin

kēlã hāy. Atã pāsūn tudzhã pōr mhanāyās mẽ yōgẽ nãy. Apˢlē ēkē
done is. Now from thy child to-say I worthy not. Your one

mōlãkaryā-sārˢkhã ma-nā thēv."' Maṅg tō uthūn apˢlē bāpā-tsē
servant-like me keep."' Then he having-arisen his father-of

ãyē gēlā. Tãva tō dūr hāy, avaryā-nã tyā-tsā bāpūs tyā-lā baghūn
near   went.   Then he far   is,   that-much-in his   father him-to having-seen

kalᵃvallā, anī tyā-nã dhããn tyā-tsē galyān miṭhī ghātᵃlī anī
was-moved, and him-by having-run his neck-on embracing was-put and

tyā-tsa chumban ghētᵃlã. Mag-sī pōrā-nã tyā-lā bōlᵃlã, 'bāpā,
his   kiss   was-taken. Afterwards the-son-by him-to it-was-said, 'father,

Dēvā-chyā virūdã anī tudzē purã mī pāp kēlã hāy. Anī atã
God-of   against   and thy before by-me sin done is. And now

pāsūn tudzã sōkᵃrā mhanāyās mī yōgē nãy.' Pan bāpā-nã tsākᵃrãs
from thy child to-say I fit not.'   But the-father-by to-servants

sãngītᵃlã, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē
it-was-said, 'good cloth having-brought this-to put, and his

hātãt āṅgᵃṭī anī pāyãt dzōrē ghāl. Mag-sī apū khããn hars
hand-on ring and foot-on shoes put. Afterwards we having-eaten joy

karū. Kāran hā mādzhā sōkᵃrā mēlā hūtā, tō phīrūn jīvant
let-make. Reason this my son dead was, he again alive

dzhayᵃlā; anī gamāvᵃlā hūtā, tō millā hāy.' Tãva tē hars karū
became; and lost was, he found is.' Then they joy to-make

lāgᵃlē.
began.

Tãva tyā-tsā mōṭhā sōkᵃrā sētãn hūtā. Tō yēūn gharā-tsē
Then his big son in-field was. He having-come house-of

mērē pōtsalyā-var tyā-nã vādē va nãts aikīlã. Tãva tsākᵃrãtīl
near coming-on him-by music and dancing was-heard. Then servants-in-from

ēkᵃlyā-lā vhārūn nīmᵃgīlã, 'yē kāy?' Tyā-nã tyā-lā sãngītᵃlã
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said

kī, 'tudzhā bhāus ayᵃlā hāy. Anī tō tudzhē bāpās-lā millā, maṅgūn
that, 'thy brother come is. And he thy father-to was-met, therefore

tyā-nã mōṭhā jēvan kēlãy.' Tãva tyā-lā nāg yēūn ãt
him-by big feast is-made.' Then him-to anger having-come inside

dzãy-nã. Maṅgūn tyā-tsā bāpūs bhār yēūn tyãs samᵃdzāvū
would-not-go. Therefore his father outside having-come him to-entreat

nāgᵃlā. Pan tyā-nã bāpās-lā uttar dīlla kī, 'bagay, avᵃrī
began. But him-by the-father-to answer was-given that, 'lo, so-many

varsã tujī tsākᵃrī karᵃtãy, anī tujī adnyā mē kãvā-hī mōrᵃlī
years thy service I-am-doing, and thy order by-me ever-even was-broken

nãy. Tari mē āpᵃlē mītrā-barōbar khusālī karāvī maṅgūn
not. Still by-me my friends-with merriment should-be-made therefore

tū ma-nã kãvā-hī karᵃḍū dīllās nãy. Anī jyā-nã tujī
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy

sampattī kasᵃbīnī barōbar khãv-sī ṭākᵃlī, tō tudzā sōkᵃrā ayᵃlā,
property harlots with having-eaten was-thrown, he thy son came,

tãva	tū	tyā-_tsē_	karᵃtã	mōṭhã	jēvan	kēlãs	hãs.'	Tãva
then	*by-thee*	*his*	*sake-for*	*big*	*feast*	*made-by-thee*	*is-by-thee.'*	*Then*
tyā-nã	tyā-lā	sāṅgītᵃlã,	'pōrā,	tū	jyārī	mān_dz_ē	mērē	hãs, ani	mãji
him-by	*him-to*	*it-was-said,*	*'son,*	*thou*	*always*	*my*	*near*	*art, and*	*my*
sagᵃlī	mālᵃmattā	tujī-_ts_	hāy.	Pan	hars	anī	ānand	karāvā,	hẽ
all	*property*	*thine-only*	*is.*	*But*	*joy*	*and*	*happiness*	*should-be-made,*	*this*
yōgẽ	hũta.	Kāran	kĩ	hā	tu_dz_ā	bhāūs	mēlā hũtā,	tō phīrūn	jīvant
proper	*was.*	*Reason*	*that*	*this*	*thy*	*brother*	*dead was,*	*he again*	*alive*
_dz_hayᵃlā	hāy;	anī	gamāvᵃlā	hũtā,	tō	millā	hāy.'		
become	*is;*	*and*	*lost*	*was,*	*he*	*found*	*is.'*		

The dialect of the Mahādēv Kōḷīs is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *ḍ* and the cerebral *ḷ* are used as in the Dekhan. Compare *paḍᵃlā*, fell; *dukāḷ*, famine. The present tense is also formed as in the Dekhan; thus, *mī marᵃtō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāśā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MAHĀDĒV KŌḶĪ DIALECT.   (DISTRICT THANA.)

Kōnā	yōkā	manukshā-lā	dōn	lyōk	vhata.	Tyātᵃlā	dhākᵃtā	lyōk
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-among*	*the-younger*	*son*
mhaṅgālā,	'bā,	_dz_ō	ishṭakī-_tsā_	hisā	mā-lā	yāy-_tsā_	tō	māhā
said,	*'father,*	*which*	*property-of*	*share*	*me-to*	*is-to-come*	*that*	*mine*
mā-lā	dē.'	Maṅg	tyāśā	bā-nā	tyēn-lā	dōghā-lī	samᵃda	dīrīb
me-to	*give.'*	*Then*	*his*	*father-by*	*them-to*	*both-to*	*all*	*wealth*
vāṭūn	dila.	Maṅg	thōdyā-_ts_	disāt	dhākᵃlā	putur	samᵃda	
having-divided	*was-given.*	*Then*	*few*	*in-days*	*the-younger*	*son*	*all*	
gōlā	karūn	lāmb	mulᵃkāt	gyēlā,	ān	titha	udhaḷyāpanān	
together	*having-made*	*far*	*to-country*	*went,*	*and*	*there*	*riotousness-with*	
vāgūn	āpᵃlī	samᵃdī	daulat	gamāvᵃlī.	Maṅg	tyā-nā	avᵃgha	
having-behaved	*his*	*all*	*property*	*was-spent.*	*Then*	*him-by*	*all*	

M

kharasᵃlyā-var	tyā	mulᵃkāt	mōṭhā	dukāḷ	paḍᵃlā.	Tyā-muḷa	tyā-lā
being-spent-after	*that*	*in-country*	*great*	*famine*	*fell.*	*Therefore*	*him-to*
laī	āḍᵃtsan	paḍū	lāgᵃlī.	Tavā	tō	tyā	mulᵃkāt	yōkā	girastā-dzavaḷ
great	*distress*	*to-fall*	*began.*	*Then*	*he*	*that*	*in-country*	*one*	*householder-near*
dzāūn	rāyᵃlā.	Tyā-nā	tyā-lā	śērᵃḍa	tsārāy-lā	rānāt	lāvᵃla.
having-gone	*stayed.*	*Him-by*	*him*	*goats*	*to-tend*	*in-wood*	*it-was-applied.*
Tavā	śērᵃḍa	dzhāḍ-pālā	khāt	tō-ts	khāūn	āpun	dis
Then	*goats*	*husks*	*used-to-eat*	*that-even*	*having-eaten*	*himself-by*	*days*
kāḍhāva,	asa	tyā-lā	vāṭᵃla.				
should-be-passed,	*so*	*him-to*	*it-appeared.*				

DIALECT OF THE KŌṅKANĪ MUSALMĀNS OF THANA.

Kōṅkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baiṭh*, sit; *bachyā*, a child; *milᵃkat*, property, etc. The masculine and neuter genders are often confounded; compare *sagᵃlā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

No. 13.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌṄKANĪ MUHAMMADAN DIALECT.

(DISTRICT THANA.)

Kanᵃchyā	ēkā	mānᵃsā-lā	dōn	sōkᵃrē	hōtē.	Tyān-śī		dhākᵃlā
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-from*		*the-younger*
bāpās-lā	bōlᵃlā,	'bābā,	dzō	milᵃkatī-tsā	vāṇṭā	ma-nā	yēvā-tsā	tō
the-father-to	*said,*	*'father,*	*what*	*property-of*	*share*	*me-to*	*to-come*	*that*
dē.'	Maṅg	tyā-nī	tyā-lā	milᵃkat		vāṇṭūn		dillī.
give.'	*Then*	*him-by*	*him-to*	*the-property*		*having-divided*		*was-given.*
Maṅg	thōryā	disā-śī	dhākᵃlā	sōkᵃrā	sagᵃlā	jamā		karūn
Then	*a-few*	*days-after*	*the-younger*	*son*	*all*	*together*		*having-made*
lāmbᵃchyā	mulᵃkhā-lā	gēlā,	ānī	tavār	udhᵃḷēpanā-śī	tsālūn		āpᵃlī
distant	*country-to*	*went,*	*and*	*there*	*riotousness-with*	*having-lived*		*his-own*
milᵃkat	uravᵃlī.	Maṅg	tyā-nīn	sagᵃlā	karatsᵃlē-var	tyā	
property	*was-squandered.*	*Then*	*him-by*	*all*	*spent-was-after*	*that*	
mulᵃkhāt	mōṭhā	dukāl	padᵃlā.	Tyā-sabab	tyā-lā	arᵃtsan	parā-lī
in-country	*great*	*famine*	*fell.*	*That-reason*	*him-to*	*difficulty*	*to-fall*
lāgᵃlī.	Tavān	tō	tyā	mulᵃkhān	ēkā	mānᵃsā-chyā	najīk	dzāūn
began.	*Then*	*he*	*that*	*in-country*	*one*	*man-of*	*near*	*having-gone*
rhēlā.	Tyā-nī	tavā	tyā-lā	ḍukᵃrān	tsārā-lā	āpᵃlyā	mulᵃkhā-lā	dhārᵃlā.
lived.	*Him-by*	*then*	*him*	*swine*	*to-feed*	*his-own*	*country-to*	*was-sent.*
Tāvān	ḍukᵃrān	jī	ṭarᵃphalā	khāt	asat,	tyā-var	tyān-nīn	āpᵃlā
Then	*swine*	*what*	*husks*	*eating*	*are,*	*that-on*	*him-by*	*his-own*
pōṭ	bharāvī,	aisā	tyā-chyā	dilān	ailā.	Āni		konī
belly	*should-be-filled,*	*thus*	*his*	*in-mind*	*came.*	*And*		*by-anybody*
tyā-lā	kai	dillā	nāy.				
him-to	*anything*	*was-given*	*not.*				

KIRISTÃV.

The dialect of the native Catholic Christians of Thana is usually called Kiristãv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *īgār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *isṭēṭ*, estate. The cerebral *ṇ* is often written as in the Dekhan; thus, *mānᵃsā-tsē*, of a man; but also *mānus*, a man. Note also forms such as *bōtᵃlā*, he said; *aikatᵃlã*, it was heard, which are not, however, unknown in the other dialects of the district.

M 2

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristãv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KIRISTÃV DIALECT. (DISTRICT THANA.)

Ēkē mānₐsā-ṯsē dōn sōkrē hōtē. Tyā-man-ṯsā dhākₐlā āpₐlē bāpās-lā bōtₐlā, 'pāy, isₐṯēṯīn-ṯsā dzō hīsā māndzhē vāṇṭyā-lā yēl, tō mā-lā dyā.' Maṅgã tyādzūn āpₐlē sagₐlē isₐṯēṯī-ṯsā va daulatī-ṯsā vāṇṭā karūn dilā. Maṅgã thōrē disā-sĩ dhākₐlā sōkrā sagₐlā dzamā karūn lāmb bēn-ṯsē gãvān gēlā.

KUṆₐBĪ.

It has already been stated that the Kuṇₐbīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mārₐtō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *ḍ* is preserved after vowels, and the cerebral *ḷ* is of frequent occurrence. Compare *ghōḍā*, a horse; *ḍvāḷā*, an eye. The present tense is formed as in the Dekhan; thus, *mī dzātō*, I go; *tū dzātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇₐbī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÁṬHĪ.

KONKAN STANDARD.

KUṆ'BĪ DIALECT. (BOMBAY.)

·SPECIMEN I.

येकि मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला
बोतला, पाय मजा धनाचा वाँटा माना द्यास । तवाँ त्याच्या पायसजून धन
वाँटिलँ । तवाँ थोळा टेंपाश्शीं धाकल्या पुतान त्याचे वाँच्याला जवरँ आलँ-तँ
तवरँ जकलँ येंगालिलँ न गाँवाच्या गेला न तयँ रेला, न त्याचे मेरे जवरँ होतँ
नोतँ तवरँ जकलँ भासविलँ । थोळा टेंपाश्शीं त्या गाँवास मोटा दुकाल परला ।
त्याचे मेरे अर्दीं पुन नोती, नी त्या तो खावाचे चाल होंव लागले । मंगश्शी
तो तनचेंच एकि सावकाराचे घरा गेला त्याजून त्याचे पाय घेले । तवाँ त्या
सावकारान व्याला श्रितान डुकराँ चारावा धारलँ । डुकराँना जी भुश्शी खावाला
मिले त्यामनची त्यानँ मोव्या खुश्शीश्शी खालली असती पुन त्याला कोन काय
देयना । तवाँ त्याला सुद आयली ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆˢBĪ DIALECT. (BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yēkē mānˢsā-lā dōn pūt hōtē. Tyān-tsā dhākˢlā pūt āpˢlē
A-certain man-to two sons were. Them-of the-younger son his-own

pāyas-lā bōtˢlā, 'pāy, mādzā dhanā-tsā vā̃ṭā mā-nā dyās.' Tavā̃ tyā-chyā
father-to spoke, 'father, my wealth-of share me-to give.' Then his

pāyas-dzūn dhan vā̃ṭilā̃. Tavā̃ thōryā ṭēmpā-śĩ dhākˢlyā
father-by the-wealth was-divided. Then a-little time-after the-younger

putān, tyā-tsē vā̃tyā-lā dzavˢrā̃ ālā̃-tā, tavˢrā̃ dzakˢlā̃ yēṅgālilā̃
son-by, his share-to whatever had-come, that all was-collected-together

na gā̃vātryā gēlā na tayā̃ rēlā, na tyā-tsē mērē
and to-another-village went and there remained, and him-of near

dzavˢrā̃ hōtā̃-nōtā̃ tavˢrā̃ dzakˢlā̃ bhāsˢvilā̃. Thōryā ṭēmpā-śĩ
whatever was-and-was-not that all was-squandered. A-little time-after

tyā gā̃vās mōṭā dukāl parˢlā. Tyā-tsē mērē ardī-pun noṭī, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and

tyā-tō khāvā-tsē hāl hõva lāgˢlē. Maṅg-śī tō tan-tsē-ts
therefore (his)-eating-of trouble to-be began. Then he of-the-same-place

ēkē sāvˢkārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē. Tavā̃ tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that

sāvˢkārān hyā-lā śētān dukˢrā̃ tsārāvā dhārˢlā̃. Ḍukˢrā̃-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to

jī bhuśī khāvā-lā milē tyā-man-chī tyā-nā̃ mōṭyā khuśī-śī khālˢlī
which husk to-eat was-got that-in-of him-by great delight-with eaten

asˢtī, pun tyā-lā kōn kāy dēy-nā. Tavā̃ tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to

sud āyˢlī.
sense came.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᴬBĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते । त्यामनचा धाकला बापसाला
बोतला, बा जो काय इष्टकिचा वाटा मला दियाचा तो दे । मंग त्या
गिरस्तॉनीं आपली इष्टक वाटून दिली । मोर थोरक्या दिसॉनीं धाकल्या
पोरॉनीं जकलँ जमबून मोप टूरच्या देशाला जीला, आन तिकरँ उधलपना
करून आपली जकली इष्टक खपवली । पर त्यानँ समद खरचल्या-वर त्या
मुलखाला मोटा दुकोल परला । तवा त्याला भारी फिकीर परली । तवा तो
त्या मुलखाच्या येका गिरस्ता-करँ जाऊन रेला । त्यानीं तर त्याला डुकरँ
चरायला भॆजन आपल्या सेता-वर धारलँ ॥

TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōkᵃrē hōtē. Tyā-man-tsā dhākᵃlā
Certain one householder-to two sons were. Them-from-of the-younger

bāpᵃsā-lā bōtᵃlā, ' bā, dzō-kāy ishṭaki-tsā vāṭā ma-lā diyātsā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given

tō dē.' Maṅg tyā girastā̃-nī āpᵃlī ishṭak vāṭūn dilī.
that give.' Then that householder-by his-own estate having-divided was-given.

Mōra thōrᵃkyā-disā̃-nī dhākᵃlyā pōrā̃-nī dzak-lā̃ dzamᵃvūn mōp
Then after-a-few-days the-younger son-by all having-gathered very

dūrᵃchyā dēśā-lā jēlā, ān tikᵃrā̃ udhalpanā-karūn āpᵃlī
distant country-to went, and there spendthriftness-through his-own

dzakᵃlī ishṭak khapavᵃlī. Par tyā-nā̃ samᵃda kharaᵗsᵃlyā-var tyā
all estate was-squandered. Then him-by all being-spent-after that

mulᵃkhā-lā mōṭā dukōl parᵃlā. Tavā tyā-lā bhārī phikīr parᵃlī. Tavā tō
country-to great famine fell. Then him-to great anxiety fell. Then he

tyā mulᵃkhā-chyā yēkā girastā-karā̃ dzāūn rēlā. Tyā-nī̃ tar
that country-of one householder-to having-gone stayed. Him-by then

tyā-lā dukᵃrā̃ tsarāy-lā dzhēūn āpᵃlyā sētā-var dhārᵃlā.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆˬBĪ DIALECT.   (JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला
कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेजन ये। तवाँ त्या रांड
मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर
तो गाया चरबीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या
पोरा-साठना घेजन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली।
तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक
नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान
त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत
गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत व्हता। तवाँ ती त्यास
आसी सांगताय, रांड-मुंडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नांग
दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थीतना
च्यार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल
भाल। तवाँ त्या पोरान च्यार पानाच च्यार दरून लावलान आन एक गाय
च्यार दुरना-मंदी पाजलान। आन ते च्यार दुरून च्यार सापाच्या तोंडांत
वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू
गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता कीली, ताँ
सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत
नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा
सात पाट काडून भुंड्या गाडवा-वर बसवलान, आनि तिची घींड गावातना
काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ·BĪ DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek rānda-munda-tsā pōr hōtā, tyā-lā ek bay hōtī. Tī rājyā-kara
One *poor-widow-of* *son* *was,* *him-to* *one* *mother* *was.* *She* *a-king-to*

dalā kāndā karāyā dzāt āsa. Tat-nā tī kōṇḍā-muṇḍā
grinding *husking* *to-make* *going* *was.* *From-there* *she* *husk-etc.,*

ghēūn yē. Tavã tyā rānda-munda-chyā pōrā-chyā dōn
having-taken *used-to-come.* *Then* *that* *poor-widow-of* *the-boy-of* *two*

gāyā hōtyā. Tavã ek talā hōtā. Tyā talyā-var tō gāyā tsarᵃvīt
cows *were.* *Then* *one* *tank* *there-was.* *That* *tank-on* *he* *cows* *grazing*

āsa. Tavã tyā-chī bay tyā talyā-var bhākar-tukᵃḍā tyā pōrā-sātᵃnā
was. *Then* *his* *mother* *that* *tank-on* *bread-(of-)piece* *that* *boy-for*

ghēūn yē. Tavã tyā pōrā-chyā rākhᵃnāt rājān āpᵃlī
having-taken *used-to-come.* *Then* *that* *boy-of* *in-keeping* *the-king-by* *his-own*

gāy delī. Tavã tō pōr talyā-chyā pārī-var āpᵃlī bhākᵃrī
cow *was-given.* *Then* *that* *boy* *the-tank-of* *the-bank-on* *his-own* *bread*

basūn khātāy tavã ek nāṅgīn āni ek ārᵃdalyā, yā dōgā-tsā
sitting *is-eating* *then* *one* *she-cobra* *and* *one* *ardala,* *these* *both-of*

mēl lāgᵃlā. Tavã tyā pōrān tyā ārᵃdalyā-var kāṭhī ṭākᵃlān.
union *began.* *Then* *that* *boy-by* *that* *ardala-on* *stick* *was-thrown.*

Tavã kāṭhī ṭākᵃlyā-barōbar nāṅgīn pātālãt gēlī.
Then *stick* *being-thrown-immediately-after* *the-she-cobra* *the-nether-region-in* *went.*

Tī pātālãt gēlyā-barōbar ti-tsā bāp pātālãt
She *the-nether-region-in* *went-immediately-after* *her* *father* *the-nether-region-in*

vhatā. Tavã tī tyās āsī sāṅgᵃtāy, 'rānda-munda-chyā pōrā-na māndzhē-var
was. *Then* *she* *to-him* *so* *tells,* '*the-poor-widow-of* *boy-by* *me-on*

kāṭhī ṭākᵃlān. Tavã nāṅg dusᵃryā sāpās mhanta, 'tumī
a-stick *was-thrown.* *Then* *the-cobra* *other* *to-serpents* *says,* '*you*

rānda-munda-chyā pōrās dasāy-lā dzā.' Tavã thīt-nā chyār sāp
the-poor-widow-of *to-the-son* *bite-to* *go.'* *Then* *there-from* *four* *serpents*

N

niṅgāla	āni	jita	pōr	vhatā	titha	āla,	āni	tyā-chyā	vātala
set-out	*and*	*where*	*the-boy*	*was*	*there*	*came,*	*and*	*him-of*	*around*

dzhāla.	Tavã̄	tyā	pōrān	chyār	pānā-tsa	chyār	durūn	lāvᵃlān	ān
became.	*Then*	*that*	*boy-by*	*four*	*leaves-of*	*four*	*cups*	*were-made*	*and*

ēk	gāy	chyār	durᵃnā-mandī	pādzᵃlān	ān	tē	chyār	durūn	chyār
one	*cow*	*four*	*cups-in*	*was-milked*	*and*	*those*	*four*	*cups*	*four*

sāpā-chyā	tōṇḍãt	vatᵃlān.	Tavã̄	sāp	tyā-lā	sāṅgᵃtāt,
serpents-of	*in-the-mouths*	*were-poured.*	*Then*	*the-serpents*	*him-to*	*tell,*

'tu-lā	nāṅgā-nī	bōlavᵃnā	kēlāy.	Tū	gēlyā-barōbar	nāṅg
'*thee-to*	*the-cobra-by*	*invitation*	*is-made.*	*Thou*	*going-immediately-after*	*the-cobra*

tu-lā	hāṭᵃkīl	kī,	"nāṅgᵃnī-nī	kasī-kāy	yēvastā	kēlī?"
thee-to	*will-ask*	*that,*	"*the-she-cobra-by*	*how-what*	*arrangement*	*was-made?*"

tã̄	sāṅg.	Tō	tu-lā	dhan-daulat	dēl.	Tavã̄	tū	mhan,	"ma-nā
that	*tell.*	*He*	*thee-to*	*wealth-riches*	*will-give.*	*Then*	*thou*	*say,*	"*to-me*

tum-chī	dhan-daulat	na-kō.	Tum-chyā	hātī	āṅgᵃthī	hāy
your	*wealth-riches*	*are-not-wanted.*	*Your*	*on-the-hand*	*a-ring*	*is*

tī	ma-nā	dyā."'	Maṅg	tyā	nāṅgān	tyā	lēkī-tsā	sāt	pāṭ
that	*me-to*	*give.*"'	*Then*	*that*	*by-the-cobra*	*that*	*daughter-of*	*seven*	*lines*

kāḍūn	bhuṇḍyā	gāḍᵃvā-var	basavᵃlān,	āni	ti-chī	dhīṇḍ
having-drawn	*shorn (of-its-ears)*	*an-ass-on*	*was-seated,*	*and*	*her*	*procession*

gāvāt-nā	kāḍᵃlān,	āni	ti-lā	hākᵃlūn	lāvᵃlān.
through-the-village	*was-drawn,*	*and*	*her-to*	*having-driven*	*it-was-sent.*

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᴬBĪ DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुक्शाला दोन मुलग व्हत। त्यातला धाकला बापासनी
म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा ल्यो दे। मंग त्यानी त्याला
जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करुन
शानी दूर देशा-मंदी गेला, आन तिथ उधळपनानी राहून आपली जिनगानी
उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला।
त्या-मुळ त्याला आडचन पडू लागली। तव्हा ल्यो त्या देशा-मंदील एका गिरस्ता-प
जाउन-शानी राव्हला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी
पाठवल। तव्हा डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस
त्याला वाटल, आन कुनी त्याला काई बी दिल नाव्ही॥

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᵃBĪ DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā   manukśā-lā   dōn   mulᵃga   vhata.   Tyātᵃlā   dhākᵃlā
Certain-a   *man-to*   *two*   *sons*   *were.*   *Them-in-from*   *the-younger*

bāpās-nī   mhaṅgālā,   'bābā,   dzō   jinᵃgānī-tsā   vāṭā   mā-lā   yāy-tsā   tyō
to-the-father   *said,*   '*father,*   *what*   *property-of*   *share*   *me-to*   *to-come*   *that*

dē.'   Maṅg   tyā-nī   tyā-lā   jinᵃgānī   vāṭun-śānī   dilī.   Maṅg
you-give.'   *Then*   *him-by*   *him-to*   *the-property*   *having-divided*   *was-given.*   *Then*

thōdyā   disā-nī   dhākᵃlā   mulᵃgā   sarvē   dzamā   karun-śānī   dūr
a-few   *days-after*   *the-younger*   *son*   *the-whole*   *together*   *having-made*   *far*

dēśā-mandī   gēlā,   ān   titha   udhaḷᵃpanā-nī   rāhūn   āpᵃlī   jinᵃgānī
country-into   *went,*   *and*   *there*   *riotousness-with*   *having-lived*   *his-own*   *property*

udavᵃlī.   Maṅg   tyā-nī   samᵃda   kharatsᵃlyā-var   tyā   dēśā-mandī   mōṭhā
was-squandered.   *Then*   *him-by*   *all*   *was-spent-after*   *that*   *country-in*   *great*

kāḷ   padᵃlā.   Tyā-muḷa   tyā-lā   ādᵃtsan   padū   lāgᵃlī ;   tavhā   tyō
famine   *fell.*   *On-that-account*   *him-to*   *difficulty*   *to-fall*   *began ;*   *then*   *he*

tyā   dēśā-mandīl   ēkā   girastā-pa   dzāun-śānī   rāhyᵃlā.   Tyā-nī   tar   tyā-lā
that   *country-in-of*   *one*   *householder-to*   *having-gone*   *lived.*   *Him-by*   *then*   *him-to*

dukᵃra   tsārāyā   āpᵃlyā   śētā-mandī   pāṭhavᵃla.   Tavhā   dukᵃra   jī   tarᵃphala
swine   *to-feed*   *his-own*   *field-in*   *it-was-sent.*   *Then*   *the-swine*   *which*   *husks*

khāt   tyā-var   tyā-nī   āpᵃla   pōṭ   bharāva   āsa   tyā-lā
used-to-eat   *upon-that*   *him-by*   *his-own*   *belly*   *should-be-filled*   *so*   *him-to*

vāṭᵃla,   ān   kunī   tyā-lā   kāī-bī   dila   nāhī.
thought,   *and*   *anyone(-by)*   *him-to*   *anything*   *was-given*   *not.*

PARᴬBHĪ.

The dialect of the Prabhus has been returned under different names, such as Parᴬbhī, Kāyasthī, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that ṇ, ḷ, and ḍ are used as in the Dekhan. Thus, thōḍẽ disān, in a few days; phār dukāḷ paḍᵃlā, a great hunger arose. The present tense is formed as in the Dekhan; thus, mī mārᵃtō or mārᵃtāv, I strike. The same is the case with the future in the first conjugation. Thus, mī sāṅgēn, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form dilhī, was given. Compare Gujarātī dihᵃlī and old Marāṭhī didhᵃlī.

[No. 19.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Konkan Standard.

Parᴬbhī Dialect.   (Daman, District Thana.)

कोणी-एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।
बाबा, जो दौलतीचा भाग माला येयाचा ती दे । मग त्याजून त्याला
दौलत वाटून दिल्ही । मग थोडेँ दिसान धाकटा पोर अक्ष गोळा करून
टूर देसाला गेला, न तिकडे उधळपट्टी-करून अक्षी दौलत घालवली । मग
त्याजून अक्ष खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जबळ जावून रायला ।
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी
टरफल खांत-असत त्याचे-वर त्याजून आपल पोट भरवँ अस त्याला वाटलँ, न
कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk	māṇᵃsā-lā	dōn	pōr	hōtī.	Tyān-tsā	lānā		bāpā-lā
Some-one	*man-to*	*two*	*children*	*were.*	*Them-of*	*the-younger*		*father-to*

bōlᵃlā,	'bābā,	dzō	daulatī-tsā	bhāg	mā-lā	yēyā-tsā,	tō	dē.'	Mag
said,	*'father,*	*which*	*property-of*	*part*	*me-to*	*coming-of,*	*that*	*give.'*	*Then*

tyā-<u>dz</u>ūn   tyā-lā   daulat   vāṭūn   dilhī.   Mag   thōḍẽ   disān
him-by   *him-to*   *property*   *having-divided*   *was-given.*   *Then*   *few*   *in-days*

dhākᵃṭā   pōr   aska   gōḷā   karūn   dūr   dēsā-lā   gēlā,   na
the-younger   *son*   *all*   *together*   *having-made*   *far*   *country-to*   *went,*   *and*

tikᵃdē   udhaḷᵃpaṭṭī   karūn   askī   daulat   ghālavᵃlī.   Mag   tyā-<u>dz</u>ūn
there   *spendthriftness*   *having-done*   *all*   *property*   *was-squandered.*   *Then*   *him-by*

aska   khara<u>ts</u>ᵃlyā-var   tē   dēsān   phār   dukāḷ   paḍᵃlā.   Tyāsāṭhī   tyā-lā
all   *spent-after*   *that*   *in-country*   *great*   *famine*   *fell.*   *Therefore*   *him-to*

aḍᵃtsaṇ   paḍᵃvyā   lāgᵃlī.   Tava   tō   tē   dēsān-<u>ts</u>ē   ēkē   māṇᵃsā-<u>dz</u>avaḷ
difficulty   *to-fall*   *began.*   *Then*   *he*   *that*   *in-country-of*   *one*   *man-near*

<u>dz</u>āvūn   rāyᵃlā.   Tyā-<u>dz</u>ūn   tē   tyā-lā   ḍukᵃra   <u>ts</u>ārᵃvyā-lā   tyā-<u>ts</u>ē   śētān
having-gone   *stayed.*   *Him-by*   *then*   *him*   *swine*   *feed-to*   *his*   *in-field*

dhāḍᵃlā.   Tava   dukar   jī   ṭarᵃphal   khāt-asat,   tyā-<u>ts</u>ē-var   tyā-<u>dz</u>ūn   āpᵃla
was-sent.   *Then*   *swine*   *what*   *husks*   *eating-were,*   *them-on*   *him-by*   *his*

pōṭ   bharavã   asa   tyā-lā   vāṭᵃlã,   na   kōṇī   tyā-lā
belly   *should-be-filled*   *thus*   *him-to*   *it-appeared,*   *and*   *(by-)anybody*   *him-to*

kāy   dilla   nay.
anything   *was-given*   *not.*

ĀGᴬRĪ.

Āgᴬrī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral *ḷ* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sagᵃḷā*, all; but *ḍukāl*, famine; *marᵃtō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

Āgᴬrī Dialect.   (DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला बोलला, बाबा, जो इस्टकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून देला । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास जेला । आन तयाँ उदलेपना करून आपली दवलत उरडली । फुरे त्यानी सगळे उरडल्या-वर त्या देसान मोटा डुकाल परला । त्यासाठीँ त्याला अरचन पराय लागली । तवा तीं तेथल्या येका सावकारा-कड रेला । त्यानी त्याला आपल्या सितान डुकराँ चरयाला धारला । जी सालाँ डुकराँ खात त्यानच्या-वर त्यानी आपलाँ पोट भराँवा असा त्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Yēkā   giristā-lā   dōn   sōkᵃrē hutē.   Tyāt-tsā   dhākᵃṭā   bāpās-lā
One   *householder-to* *two* *sons* *were.* *Them-among-of* *the-younger* *the-father-to*

bōlᵃlā,   'bābā,   dzō   istakā-tsā   vāṭā   ma-nā   yēyā-tsā   tō   dēs.'   Maṅg
said, *'father,* *which* *estate-of* *share* *me-to* *is-to-come* *that*   *give.'*   *Then*

tyā-nī   daravyā   tyā-lā   vāṭūn   dēlā.   Maṅg   thōrᵃkyā   disā-nī
him-by   *money*   *him-to* *having-divided* *was-given.* *Then*   *few*   *days-in*

dhākᵃṭā   putus   sagᵃḷā   kavᵃḷūn   dūr   mulukās   jēlā.   Ān   tayā̃
the-younger *son*   *all* *having-collected* *far* *to-country* *went.* *And*   *there*

udᵃlēpanā   karūn   āpᵃlī   davᵃlat   uraïlī.   Phurē
spendthriftness *having-done* *his*   *property*   *was-squandered.*   *Afterwards*

tyā-nī sagᵃḷē uraïlyā-var tyā dēsān mōṭā dukāl parᵃla; tyāsāṭhĩ
him-by *all* *spent-being-after* *that* *in-country* *great* *famine* *fell;* *that-for*

tyā-lā arᵃtsan parāy lāgᵃlī. Tavā tō tēthalyā yēkā sāvᵃkārā-kaḍa
him-to *difficulty* *to-fall* *began.* *Then* *he* *there-of* *one* *rich-man-with*

rēlā. Tyā-nī tyā-lā āpᵃlyā sētān ḍukᵃrã̄ tsarᵃyā-lā dhārᵃlā.
stayed. *Him-by* *him* *his* *in-field* *swine* *to-graze* *was-sent.*

Jī sālã̄ ḍukᵃrã̄ khāt tyān-chyā-var tyā-nī āpᵃlã̄ pōṭ
Which *husks* *the-swine* *used-to-eat* *them-upon* *him-by* *his* *belly*

bharã̄vā asā tyā-chē manāt āyᵃlā.
should-be-filled *thus* *his* *in-mind* *came.*

DHAN^GARĪ.

As has already been stated Dhan°garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan°gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan°garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan°garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag°ḷā*, all. The present tense is formed as in the Dekhan; thus, *mī mar°tō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan°garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhan°gars of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāv°lī*, the master applied me; *bā-na sāṅgit°lān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāṅg°tō*, he says; *tī mhan°tē*, she says.

In Belgaum, where Dhan°garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkan. *Ḍ, ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vās°rã*, calves; *tudz nāv*, thy name, and so on.

In other respects we find the usual Konkan peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hāv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār°tō*, I strike.

The short specimens which follow will show that Dhan°garī is no separate dialect. Like all eastern dialects of the Konkan it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkan Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan.

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INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN^AGARĪ DIALECT.　　　　　　　　(DISTRICT THANA.)

SPECIMEN I.

कुन्न्या एका मानसाला दोन ल्योक हुत। ल्यातला ध्याकला आपल्या
बाला म्हनला। बा मना माल्मतेचा की व्याटा देतोस ते दे मना। बान ती संपदा
ल्येला वाटून दिली। मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून
टूर देशाला ग्येला; आन तिथ ज्याऊन जी संपदा व्हती ती उधळपनान सगळी
उधळली। मंग ल्यान अवघ खरचल ल्या साली ल्या मुलखात मोठा दुष्टकाळ पडला।
ल्या-मुळ ल्येला अडचन पडू लागली। तेव्हा तो ल्या मुलखात एका गिरिस्ता-
जवळ ज्याऊन राहिला। ल्यान ल्याला आपल्या म्हशी वळाया ल्यावल। तिथ म्हशी
जो गवत-पाला खात तोच खाऊन पोट भराव असा ल्यानी इच्यार केला। आन
कुनी ल्याला काय दिल नाही॥

TRANSLITERATION AND TRANSLATION.

Kunyā	ēkā	mān^asā-lā	dōn	lyōk	huta.	Tyāt^alā	dhyāk^alā	āp^alyā
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-among*	*the-younger*	*his*

bā-lā　　mhan^alā,　'bā,　ma-nā　māl^amatē-ts͟ā　kē　vyāṭā　dētōs,　tē
father-to　said,　'father,　me-to　property-of　what　share　thou-givest,　that

dē　ma-nā.'　Bā-na　tī　sampadā　tyē-lā　vāṭūn　dilī.
give　me-to.'　Father-by　that　property　him-to　having-divided　was-given.

Maṅg　thōḍyā　disā-nī　tyō　dhyāk^alā　lyōk　sam^ada　dzamā　karūn　dūr
Then　few　days-in　that　younger　son　all　together　having-made　far

dēśā-lā　gyēlā,　ān　titha　jyāūn　jī　sampadā vhatī　tī　udhaḷapanā-na
country-to　went,　and　there　having-gone　what　wealth　was　that　spendthriftness-with

sag^alī　udhaḷ^alī.　Maṅg　tyā-na　av^agha　kharats^ala　tyā　sālī　tyā
all　was-squandered.　Then　him-by　all　was-spent　that　in-year　that

mul^akhāt　mōṭhā　dushṭa-kāḷ　paḍ^alā.　Tyā-muḷa　tyē-lā　aḍ^atsan　paḍū
in-country　big　bad-time　fell.　Therefore　him-to　difficulty　to-arise

lāg^alī.　Tēvhā　tō　tyā　mul^akhāt　ēkā　giristā-dzavaḷ　jyāūn　rāhilā.
began.　Then　he　that　in-country　one　householder-near　having-gone　stayed.

Tyā-na   tyā-lā   āpᵃlyā   mhaśi   valāyā   lyāvᵃla.   Titha   mhaśi
Him-by   *him-to*   *his*   *buffaloes*   *to-watch*   *it-was-applied.*   *There*   *buffaloes*

dzō   gavat-pālā   khāt   tō-ts   khāūn   pōṭ   bharāva
what   *grass-leaves*   *were-eating*   *that-even*   *having-eaten*   *belly*   *should-be-filled*

asā   tyā-nī   ichyār   kēlā.   Ān   kunī   tyā-lā   kāy   dila
such   *him-by*   *reflection*   *was-made.*   *And*   *(by-)anybody*   *him-to*   *anything*   *was-given*

nāhī.
not.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN·GARĪ DIALECT. (JANJIRA STATE.)

SPECIMEN II.

बिरामन जाता कासी आन वगृ पडला ह्वता फासी । तवाँ बिरा-
मनला वगृ म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल ।
तवाँ बिरामनला मया आली आन त्यान वगृला फासातना काडला ।
तवाँ वगृ म्हंगतो, तुला मी आता खातो । तवाँ बिरामन म्हंगला, मंगासी तू
म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-
न्यास जाव चल । आस म्हंगून ते तिथ गील । तवाँ बिरामन म्हसीला म्हंगला,
माजा आन वगृाचा न्याय कर । तवाँ बिरामन म्हंगला ह्यो वग्राला मी फासातना
काडला आन आता वगृ मना म्हंगतो, मी तुला खातो । तवाँ म्हईस बिरामनास
म्हनते, माज्या आंगात जवा सत्त होत्या आनि मी जवा दूद देत ह्वते तवा माजा
धनी माजी जतन करीत ह्वता । आन आता मी म्हातारी जाले तवा धन्यान मला
ह्यारळी उपटाया लावली । तवा ह्नित कशाची न्याय आलय. । तवा वगृ म्हंगतो,
बिरामना, न्याय झाला । आता तुला मी खातो । तवा बिरामन म्हंगला, खा ।
इतक्यात बिरामनाच्या कोला नजर पडला । तवाँ त्याला बिरामनान हाक
मारली । तवाँ तो तिथ उबा ह्वायला आन म्हंगाला, काय बोलन आसल ते
तिथनच बोल । तवाँ बिरामनान आपली हकीकत सांगितली । तवाँ कोलोबा
म्हंगला, वगृ जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस
म्हनून वगृ बामन आन कोला आस तिथ गील । आन वगृ कसा फासात
आडकला ह्वता तो मना पाऊँ दे । आस म्हनल्या-वर वगृ त्यास दाखविन्या करता
फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला बिरामनास
म्हंगला तू आता कासीला जा । तवा बामन चालता झाला, आन वग्राला कोलच्यान
खाल्ला ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN⁺GARĪ DIALECT. (JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsī āna vagra paḍalā-vhatā phāsī.
A-brāhmaṇ was-going to-Kāśi and a-tiger had-fallen in-a-trap.

Tavã̄ birāman-lā vagra mhaṅg°lā, ' ma-nā phāsāt-nā kāḍ man°jē
Then brāhmaṇ-to the-tiger said, ' me-to the-trap-from take-out then

tu-lā Kāsī tsāṅg°lī ghaḍal.' Tavã̄ birāman-lā mayā ālī ān
thee-to Kāśi well will-happen.' Then the-brāhmaṇ-to pity came and

tyā-na vagrā-lā phāsāt-nā kāḍ°lā. Tavã̄ vagra mhaṅg°tō,
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,

' tu-lā mī ātā khātō.' Tavã̄ birāman mhaṅg°lā, ' maṅgāsī tū
' thee I now eat.' Then the-brāhmaṇ said, ' before-a-while thou

mhaṅg°lās khāt-nāy ān ātā kasā khātōs ? Tar ātā
didst-say (I-)do-not-eat and now how (thou-)eatest ? Therefore now

mhasī-dzaval nyāy kar°nyās dzāv-tsal.' Āsa mhaṅgūn tē titha
to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there

gēla. Tavã̄ birāman mhasī-lā mhaṅg°lā, ' mādzā ān vagrā-tsā
went. Then the-brāhmaṇ the-she-buffalo-to said, ' my and the-tiger-of

nyāy kar.' Tavã̄ birāman mhaṅg°lā, ' hyō vagrā-lā mī phāsāt-nā
justice do.' Then the-brāhmaṇ said, ' this tiger-to (by-)me in-the-trap-from

kāḍ°lā ān ātā vagra ma-nā mhaṅg°tō, " mī tu-lā khātō." '
was-taken-out and now tiger me-to says, " I thee eat." '

Tavã̄ mhaīs birāmanās mhan°tē, ' mājyā āṅgāt dzavā
Then the-she-buffalo to-the-brāhmaṇ says, ' my in-body when

sakta hōtyā āni mī dzavā dūd dēt-vhatē tavā mādzā dhanī mājī
strengths were and I when milk giving-was then my master my

dzatan karīt-vhatā, ān ātā mī mhātārī dzālē, tavā dhanyān ma-lā
care doing-was, and now I old became, then by-my-master me-to

hār°lī up°ṭāyā lāv°lī. Tavā hita kaśā-chī nyāy ālay.' Tavā
grass to-uproot am-applied. Then here of-what justice is-come.' Then

vagra mhaṅg°to, ' birāmanā, nyāy dzhālā. Ātā tu-lā mī khātō.' Tavā
tiger says, ' O-brāhmaṇ, justice is-done. Now thee I eat.' Then

birāman mhaṅgᵃlā, 'khā.' Itᵃkyāt birāmanā-chyā kōlā
brāhmaṇ *said,* *'eat.'* *In-the-meantime* *the-brāhmaṇ-of* *a-jackal*

nadzar padᵃlā. Tavã̄ tyā-lā birāmᵃnā-na hāk mārᵃlī. Tavã̄ ǀ tō
in-the-sight *fell.* *Then* *him-to* *the-brāhmaṇ-by* *calling* *was-struck.* *Then* *he*

titha ubā-rhāyᵃlā ān mhaṅgālā, 'kāy bōlᵃna āsal tē titha-na-ts
there *stood* *and* *said,* *'what* *to-say* *will-be* *that* *from-there-only*

bōl.' Tavã̄ birāmᵃnā-na āpᵃlī hākīkat sāṅgitᵃlī. Tavã̄ kōlō-bā
speak.' *Then* *the-brāhmaṇ-by* *his-own* *account* *was-told.* *Then* *the-jackal*

mhaṅgᵃlā, 'vagra jitha phāsāt āḍakᵃlā-hōtā titha ma-nā nē, maṅg
said, *'the-tiger* *where* *in-the-trap* *caught-was* *there* *me* *take,* *then*

kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān
what *that* *I-will-tell.'* *So* *having-said* *the-tiger,* *the-brāhmaṇ,* *and*

kōlā āsa titha gēlā. Ān, 'vagra kasā phāsāt āḍakᵃlā-vhatā
the-jackal *such* *there* *went.* *And,* *'the-tiger* *how* *in-the-trap* *caught-was*

tō ma-nā pāũ-dē.' Āsa mhanᵃlyā-var vagra tyās dākhavinyā-karᵃtā
that *me-to* *see-let.'* *So* *on-having-said* *the-tiger* *to-him* *to-show-in-order*

phāsā-mandī sirᵃlā. Tavā tō phāsāt āḍakᵃlā. Tavã̄ kōlā
in-the-trap *-entered.* *Then* *he* *in-the-trap* *was-caught.* *Then* *the-jackal*

birāmanās mhaṅgᵃlā, 'tū ātā Kāsī-lā dzā.' Tavā bāman tsālᵃtā
to-the-brāhmaṇ *said,* *'thou* *now* *Kāśi-to* *go.'* *Then* *the-brāhmaṇ* *going*

dzhālā, ān vagrā-lā kōlhyān khāllā.
became, *and* *the-tiger-to* *the-jackal-by* *was-eaten.*

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk ; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here ?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say, keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[No. 23.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.   (DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम। सकाळचा उठल्या बरोबर वासर
सोडली। वासर सोडून मसीची वार राहिल्या ल्या बद्दल दोन गडी पाठवून
वशीद आनल। ते वशीद दोन तीन वशीद मिळवून मशीस घातल। तिथून
पुढ ताक ढवळल। तिथून पुढ बाक्करी खाजन सात आठ आळाची लोक बलिवली।
आळाची लोक वलवून कामास लाजन बाक्करी खाजन गोरा-कडे गीलो पुना
गोरा-कड जाजन मस पाड्ली। मस पाड्ली तर निक्काल ठकली। तिथून पुना
ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गीलो। पुना मट्कोपास
गीलो, नागुरड्यास गीलो। अवशीद घेजन तीन तास राचीस गरास गीलो। तिथून
पुढे जेभरून ते वखाद मशीस पाजिवल। तुक्कडा खाजन जरा पडलो। दोन
तास राच असताना गोर सोडली। तिथून गरास आनून वासर सोडली। वासर
सोडून हाता-वर बेघी बेघी बाक्करी घेजन लवकर तीर्थंकुंडेस आलो। तिथून
कचेरीस आलो ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.   (DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakāḷ-pāsūn   sandhyā-kāḷ-paryant-tsa   kām.   Sakāḷ-tsā   uthᵃlyā
Morning-from   evening-time-until-of   work.   In-the-morning   rising

barōbar   vāsar   sōḍᵃlī.   Vāsar
on   young-ones-of-buffaloes   were-loosened.   The-young-ones

sōḍūn   masī-chī   vār   rāhilyā   tyā-baddal   dōn
having-let-loose   she-buffalo-of   afterbirth   remained   that-for   two

gaḍī   pāthᵃvūn   vaśid   ānᵃla.   Tē   vaśid   dōn   tīn
servants   having-sent   medicine   was-brought.   That   medicine   two   three

vaśid   milᵃvūn   maśis   ghātᵃla.   Tithūn-puḍha
medicines   having-mixed   to-the-she-buffalo   were-administered.   Thence-further

tāk   dhavaḷᵃla.   Tithūn-puḍha   bākᵃrī   khāūn   sāt   āth
butter-milk   was-churned.   After-that   bread   having-eaten   seven   eight

āḷā-chī   lōk   balivᵃlī.   Aḷā-chī   lōk   balᵃvūn   kāmās
lane-of   people   were-called.   Lane-of   people   having-called   to-work

lāūn   bākᵃrī   khāūn   gōrā-kaḍē   gēlō.   Punā   gōrā-
having-applied   bread   having-eaten   cattle-towards   I-went.   Again   cattle-

kaḍa   dzāūn   mas   pāilī;   mas   pāilī   tar   nikāl
towards   having-gone   she-buffalo   was-seen;   she-buffalo   was-seen   then   very

thakᵃlī.   Tithūn   punā,   'hī   marᵃtē,'   samᵃdzūn   kāhī-tarī   vaśid
was-exhausted.   Thence   again,   'this   dies,'   considering   something   medicine

bagāva,   mhaṇūn   Durgās   gēlō.   Punā   Madᵃkōpās   gēlō,
should-be-found,   therefore   to-Durga   I-went.   Again   to-Madkōpa   I-went,

Nāgurᵃdyās   gēlō,   avᵃśid   ghēūn   tīn   tās   rātrīs   garās
to-Nagurḍa   I-went,   medicine   having-taken   three   hours   at-night   to-home

gēlō.   Tithūn   puḍhē   jēdzhᵃrūn   tē   vakhād
went.   Thence   afterwards   having-pounded (the-medicine)   that   medicine

maśis   pājivᵃla.   Tukᵃḍā   khāūn
to-the-she-buffalo   was-caused-to-be-drunk.   A-piece-(of-bread)   having-eaten

dzarā   paḍᵃlō.   Dōn   tās   rātr   asᵃtānā   gōr
for-a-while   I-laid-(myself).   Two   hours   night   while-remained   cattle

sŏḍ°lī.	Tīthūn	garās	ānūn	vāsar	sŏḍ°lī.
was-let-loose.	*Thence*	*to-house*	*having-brought*	*the-young-ones*	*were-loosened.*

Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk°rī	ghēūn
The-young-ones	*having-loosed*	*on-the-hand*	*quick-quick*	*bread*	*having-taken*

lav°kar	Tīrth°kuṇḍēs	ālō,	tithūn	kachērīs	ālō.
soon	*to-Tirthakund*	*I-came,*	*thence*	*to-the-court*	*I-came.*

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍārīs, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍˠlā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tuḏzā sabda mī kadī-bī mōrˠlā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT.   (STATE JANJIRA.)

कोनी एका मनुच्चास दोन सोकर होत । त्यातना धाकला बाबाला म्हतला,
बाबा, इष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी
वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समट जमा
करून दूरच्या मुलखात गिला, आनि थत उट्टलपानाने वागून आपली सर्व
संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल
पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मदील एका
गिरिस्ता-जवल झाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ
डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि
कोनी-बी त्याला काही द्योत नायसा झाला । मंग तो सुद्दी-वर येजन बोलला,
माझ्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक
मरताँ । मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी
देवा-इकड ना तुझ्या-इकड पाप केल हाय । आता या घडीश्री तुजा मुलगा मी
न्हव, असा माझ्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला
वागव । मंग तो उटून-शेनी आपल्या बाबा-कड गिला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT.   (STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā   manukshās   dōn   sōkᵃra   hōta.   Tyāt-nā   dhākᵃlā
Certain   to-a-man   two   sons   were.   Them-in-from   the-younger

bābā-lā   mhatᵃlā,   ' bābā,   ishṭakī-tsā   dzō   vāṭā   ma-nā   yāyᵃtsā   hāy
the-father-to   said,   ' father,   the-estate-of   what   share   me-to   to-come   is

tō   dē.'   Maṅg   tyā-na   tyās   māl-jinᵃgī   vāṭūn   dilī.   Maṅg
that   give.'   Then   him-by   to-him   property   having-divided   was-given.   Then

thōḍᵃkyā   disā-nī   dhākᵃlā   mulᵃgā   āpᵃla   samᵃda   dzamā   karūn
a-few   days-after   the-younger   son   his-own   all   together   having-made

dūrᵃchyā   mulᵏhāt   gēlā,   āni   thata   udalᵃpanā-nē   vāgūn
distant   into-country   went,   and   there   prodigality-with   having-behaved

āpᵃlī   sarv   sampatā   udhalᵃlī.   Maṅg   sagᵃlī   sampatā   udhalᵃlyā-var
his-own   all   property   was-squandered.   Then   all   property   having-squandered-after

tyā   mulᵏhāt   mōthā   dukāl   paḍᵃlā.   Tyā-mula   tyā-lā   garibī   ālī.
that   into-country   great   famine   fell.   Therefore   him-to   poverty   came.

Tavā̃   tō   tyā   mulᵏhā-madīl   ēkā   giristā-dzaval   rhālā.   Tyā-nī   tyā-lā
Then   he   that   country-in-from   one   householder-near   lived.   Him-by   him-to

śētāt   ḍukᵃra   tsarᵃvāy-lā   pāṭʰᵃvilā.   Tavā̃   ḍukᵃra   kōṇḍā   khātāt   tyā-var
in-a-field   swine   to-graze   was-sent.   Then   swine   husk   eat   that-on

tyā-nī   āpᵃlā   pōṭ   bharāvā̃   asā   vāṭᵃlā̃,   āni   kōnī-bī   tyā-lā
him-by   his   belly   should-be-filled   so   it-appeared,   and   anyone-even   him-to

kāhī   dyēt   nāyᵃsā   dzhālā.   Maṅg   tō   suddī-var   yēun   bōlᵃlā,
anything   giving   not-so   became.   Then   he   senses-on   having-come   said,

' mājyā   bābā-chyā   kitik   tsākᵃrās   mhōp   bhākᵃrī   hāy,   āni   mī
' my   father-of   how-many   servants-to   much   bread   is,   and   I

bhuka   marᵃtā̃.   Mī   uṭūn   āpᵃlyā   bābā-kaḍa   dzāīn   āni   tyā-lā
by-hunger   die.   I   having-arisen   my   father-to   will-go   and   him-to

mhanan,   " bābā,   mi-nī   dēvā-ikᵃda   nā   tujyā-ikᵃda   pāp   kēla   hāy.   Ātā
will-say,   " father,   me-by   God-against   and   thee-against   sin   done   is.   Now

yā   ghaḍī-śī   tudzā   mulᵃgā   mī   nhava,   asā   mājyā   manā-lā   ālā.   Tū
this   time-from   thy   son   I   am-not,   so   my   mind-to   came.   Thou

āpᵃlyā   ēkādyā   tsākᵃrā   parᵃmān   ma-lā   vāgav." '   Maṅg   tō   uṭūn-śēnī
thy   one   servant   like   me   treat." '   Then   he   having-arisen

āpᵃlyā   bābā-kaḍa   gēlā.
his   father-to   went.

ṬHĀKᴬRĪ.

Ṭhākᵃrī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāthī current in the Dekhan and the Konkan respectively. The dialect of the Ṭhākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāthī current in the Dekhan. Thus, cerebral *ḷ* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḍ* has been preserved after vowels. Compare words such as *dukāḷ*, famine; *mānᵃsā-lā*, to a man; *paḍᵃlā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK᾿RĪ DIALECT. (DISTRICT KOLABA.)

कुना माणसाला दोन मुलग होत । त्यातला धाकटा मुलगा बाबाला म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापानि वांटा दिला । तो समदा पैसा गुंडाकून दूर देशाँत गेला । तिकड जाऊन समदा पैसा उधकून टाकला । मग त्या देशाँत दुकाळ पडला । तवा खरचाची अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान त्याला डुकर चारावयाला शेताँत पाठविला । डुकर खाऊन टरफल टाकत त्या-वर पोट भरीन । त्याला कोणी काइ दिल नाहीँ ॥

TRANSLITERATION AND TRANSLATION.

Kunā	māṇᵃsā-lā	dōn	mulᵃga	hōta.	Tyātᵃlā	dhākᵃṭā	mulᵃgā
Certain	*man-to*	*two*	*sons*	*were.*	*Them-among*	*the-younger*	*son*
bābā-lā	mʰanāyᵃlā,	'bābā,	dzō-kāy	ishṭakī-tsā	vāṭā	asēl	tō
the-father-to	*said,*	*'father,*	*whatever*	*estate-of*	*share*	*will-be*	*that*
mādzhā	dē.'	Maṅg	bāpā-nē	vā͂ṭā	dilā.	Tō	samᵃdā	paisā
mine	*give.'*	*Then*	*the-father-by*	*share*	*was-given.*	*He*	*all*	*money*
guṇḍāḷūn	dūr	desā͂t	gēlā.	Tikᵃda	dzāūn	samᵃdā	paisā
having-gathered	*far*	*to-country*	*went.*	*There*	*having-gone*	*all*	*money*
udhᵃḷūn	ṭākᵃlā.	Mag	tyā	desā͂t	dukāḷ	paḍᵃlā.	Tavā
having-wasted	*was-thrown.*	*Then*	*that*	*in-country*	*famine*	*arose.*	*Then*
kharᵃtsā-chī	aḍᵃtsaṇ	paḍᵃlī.	Mag	titha	sāvᵃkārā-kaḍa	tsākᵃrīs	rāhilā.
expenditure-of	*difficulty*	*arose.*	*Then*	*there*	*rich-man-with*	*for-service*	*stayed.*
Sāvᵃkārān	tyā-lā	ḍukᵃra	tsārāvᵃyā-lā	śetā͂t	pāṭhavilā.	Ḍukᵃra	khāūn
The-man-by	*him*	*swine*	*feeding-for*	*in-field*	*was-sent.*	*Swine*	*having-eaten*
ṭarᵃphala	ṭākat,	tyā-var	pōṭ	bharīn.	Tyā-lā	kōṇī
husks	*used-to-throw,*	*that-on*	*belly*	*(I-)shall-fill.*	*Him-to*	*(by-)anyone*
kāi	dila	nāhī͂.					
anything	*was-given*	*not.*					

The Ṭhāk⁺rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral ḍ and ḷ are both retained; compare ghōḍā, a horse; paḷ, run. The cerebral ṇ is occasionally changed to n; thus, pānī, water. Usually, however, we find forms such as kōṇ, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms, such as istav, fire; yēḷ, time; tyā-na, by him; ḍuk⁺ra, swine; asan, I shall be; jyēlā, he went. In tī ḍuk⁺ra khāt hōtē, those swine were eating, the verb hōtē has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Ṭhāk⁺rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[No. 26.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Konkan Standard.

Ṭhāk⁺rī Dialect.   (District Nasik.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-
तरणा व्हता त्यानी बापाला सांगितल की माझा हिसा मला द्यावा । आणि
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा
करून भोजन जीला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।
मग ती दवलत उडवून दिली, भिकारी झाला, म्हणजे त्या देशात दुस्काळ पडला ।
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला श्रेतात पाठविला । ती डुकर
जी टरफल खात होते त्या-वर पोट भरावे असी वाटले । आणि त्याला कोण्ह काँहीं
दिल नाहीं । मग तो सुद्दी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्याँस
भरपुर भाकर आहे; आणि मी भुकन मरतो । त्या उठून आपल्या बापा-कडे जाईन
व त्याला म्हणन, व्हो बापा, मी देवा-समोर व तुझ्या समोर पाप कील आहे ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀKᵃRĪ DIALECT.　　　　　　　　　　　　　(DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇᵃsā-lā dōn mula vhatī. Āṇi tyā-chyā-paikī nava-
A-certain man-to two children were. And them-of-from-among fresh-and-

tarᵃṇā vhatā tyā-nī bāpā-lā sāṅgitᵃla kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, ' my share me-to

dyāvā.' Āṇi tī sampatā vāṭūn dēlī. Mag tbōḍᵃkyā
should-be-given.' And that property having-divided was-given. Then a-few

divᵃsāt dhākᵃṭā mulᵃgā vhatā, tō sarv dzamā karūn jhēūn
in-days the-younger son was, he all together having-done having-taken

jēlā. Āṇi tēthē udhaḷᵃpaṇē vāgūn āpᵃlī sampatā uḍavilī.
went. And there with-extravagance having-lived his-own property was-squandered.

Mag tī davᵃlat uḍᵃvūn dilī, bhikārī dzhālā, mhaṇᵃjē tyā
Then that property having-wasted was-given, poor (he-)became, that-is that

dēśāt duskāḷ paḍᵃlā. Tyā mulā-nā tyā-lā mōṭhī aḍᵃtsaṇ paḍū
in-country famine fell. That on-account-of him-to great difficulty to-fall

lāgᵃlī. Tēvhā mag tō tyā dēsātīl ēkā garastā dzavaḷ dzāūn
began. Then after he that country-in one householder near having-gone

rāhilā. Tyā-na ḍukᵃra tsārāyᵃlā śētāt pāṭhavilā. Tī ḍukᵃra jī
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which

tarᵃphala khāt hōtē, tyā-var pōṭ bharāvē asē vāṭᵃle. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And

tyā-lā kōṇha kā̃hī̃ dila nāhī̃. Mag tō suddhī-var yēūn sāṅgᵃla,
him-to anyone anything was-given not. Then he senses-on having-come said,

'mājhyā bāpā-chyā kitī mōlᵃkaryā̃s bhar-pur bhākar āhē; āṇi mī
' my father's how-many to-labourers sufficient bread is; and I

bhuka-na marᵃtō. Myā uṭhūn āpᵃlyā bāpā-kaḍē dzāīn va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to

mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēlā āhē." '
will-say, " O father, by-me God-before and of-thee before sin done is." '

In Thana, Ṭhākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēī-dzō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyādzhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *karī*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀKᵃRĪ DIALECT.   (DISTRICT THANA.)

एका मानसाला करी दीन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माझ्या इष्टकाची वाँटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उह्ले रोजान तो धाकटा ल्योक आपला वाटा भेजन दूर मुलखात परागंदा झाला । तेँठ उधळापणान वागून सगळाँ इष्टाक बोडसयिलाँ । तेँठ अवघा खर्सून टाकिल्या-वर त्या मुलखात बहूँच दुकोळ पडिला । मन्हून तो बहूँच भुक मरू लागला । तद्देँ तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेँठ शेरड झाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीँ । आखो तो सुधी-वर येऊन म्हनिला, माझ्या अब्बाच्या घरी कवढक तरी मंजरेच गडी पोट-भ पोटाल आन खातान, आन मा करी इकडँ भुक मरतो । इठून मा माझ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, म्हान देवाचा आन तुझा बहूच पाप केला । ते अवढा दी म्हान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुझ च्यार चाकार आझांत तसा माल ठेई जो । आखोनतो आपल्या आब्बा-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Konkan Standard.

Ṭhāk·rĪ Dialect.   (District Thana.)

TRANSLITERATION AND TRANSLATION.

Ēkā   mān·sā-lā   karī   dōn   lyōk   huta.   Dhāk·ṭā   lyōk   ābbā-lā   mhanilā,
One   man-to   namely   two   sons   were.   The-younger   son   father-to   said,

'ābbā,   māl   mājhyā   ishṭakā-chī   vāt·ṇī   vāṭūn   dēī-dzō.'   Ābbān
'father,   me-to   my   property-of   share   having-divided   give.'   The-father-by

tyādzhal   tyā-tsā   vāṭā   vāṭūn   dēlā.   Mag   ulhē   rōdzān   tō   dhāk·ṭā
him-to   his   share   having-divided   was-given.   Then   few   days-in   that   younger

lyōk   āp·lā   vāṭā   jhēun   dūr   mul·khāt   parāgandā   dzhālā.   Tēṭha
son   his   share   having-taken   far   to-country   migrating   became.   There

udhaḷāpaṇān   vāgūn   sag·lā̃   ishṭāk   bōd·sayilā̃.   Tēṭha   av·ghā
riotousness-with   having-behaved   all   property   was-squandered.   There   all

kharsūn   ṭākilyā-var   tyā   mul·khāt   bahū̃-ts   dukōḷ   paḍilā.   Manhūn
having-spent   throwing-after   that   in-country   mighty   famine   arose.   Therefore

tō   bahū̃-ts   bhuka   marū   lāg·lā.   Taĩ   tō   tyā   mul·khāt   ēkā   garastā-chyā
he   very-much   with-hunger   to-die   began.   Then   he   that   in-country   one   householder-of

gharī   dzāūn   rahilā.   Tyēn   tyādz-lā   śēr·da   tsārāyā   śētāt   dhāḍilā.
in-house   having-gone   stayed.   Him-by   him   goats   to-tend   in-field   was-sent.

Tēṭhā̃   śēr·da   dzhāḍ·pālā   khāt   tasa-ts   āpun   khāva   na
There   goats   tree-leaves   ate   thus   himself-by   it-should-be-eaten   and

rahāvā̃   asa   tyā-tsē   manāt   vāt·lā̃.   Tyādz-lā   karī   kōnī-ts
it-should-be-lived   thus   his   in-mind   it-appeared.   Him-to   namely   (by-)anyone-even

annā-tsā   nakh-parī   dēlā   nāhĩ.   Ākhō   tō   suddhī-var   yēun   mhanilā,
food-of   a-nail-even   was-given   not.   At-last   he   senses-on   having-come   said,

'mājhyā   ābbā-chyā   gharī   kav·dhak   tarī   mañj·rē-tsa   gaḍī   pōṭ-bha
'my   father's   in-house   how-many   indeed   hired   servants   belly-full

pōṭāl   ān   khātān,   ān   mā   karī   ik·ḍā̃   bhuka   mar·tō.   Iṭhūn   mā   mājhyā
belly-for   food   eat,   and   I   namely   here   with-hunger   die.   From-here   I   my

ābbāk   dzāīn   ān   tyādzhal   dzāūn   sāngan,   "ābbā,   mahān   Dēvā-tsa   ān
to-father   will-go   and   him-to   having-gone   will-say,   "father,   by-me   God-of   and

tudzhā   bahū-ts   pāp   kēlā.   Tē   av·dhā-dī   mahān   phēḍilā.   Ātā
thy   great-indeed   sin   is-done.   That   so-many-days   by-me   was-expiated.   Now

pun   māl   karī   lyōk   sāngū   na-kō.   Dzasa   tudzha   chyār   tsākār
again   me-to   indeed   son   to-say   not-proper-is.   As   thy   four   servants

āhā̃t,   tasā   māl   ṭhēī-dzō." '   Ākhōn   tō   āp·lyā   ābbā-kaḍa   ālā.
are,   so   me   keep." '   Lastly   he   his   father-near   came.

KARHĀḌĪ.

Karhāḍī is the language of the Karhāḍī Brāhmaṇs. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ṇ* and cerebral *ḷ* are distinguished from the corresponding dental sounds; *ḍ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukaḷ*, famine; *ghōḍā*, a horse; *tū̃ mārᵃtōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśi*, a father; *āus*, a mother; *tsēḍũ*, oblique *tsēḍᵃvā*, a daughter. The verb substantive is *hā̃y*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ṇ* in forms such as *tē-ṇā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *māṇᵃsāḥ*, to a man. Besides, we also find forms such as *āpᵃṇās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT. (BOMBAY TOWN.)

एका मानसाः दोन मुलगे होति । तेंतला धाकटा मूल बापाशीः म्हणाला, तुजे कडिन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ मज दे । मग बापाशीन आपले बीनवेचे वाँटे करून तेंस दिले । थोड्याच दिसांत धाकव्या मुलान जाँ काय आपणास आल्लाँ ताँ एकठँय कीलान नी तो मग घराऩु भाइर जाजन लांबच्या एका गाँवास झायला । आणी तेंत तेणा जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेंचे कडे काय नायसाँ झालाँ तेधवाँ त्या गाँवांत मोठा टुकळ पडला आणि तेस खावेस जेव्हेस मिळे-ना-साँ झालाँ । तेधवाँ तो त्या गाँवांतल्या एका सावकाराचे हीँ झायला । तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खाईत तो सुद्धाँ खाऊन ती पोट भरास बची पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोळे उघडले आणि तेस वाटलाँ माझे बापाश्रीचे ईँ कितकी मानायाः पोटभर खाऊन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतोँ । मी आताँ उठून बापाश्री-कडे जाईन नी बापाश्रीः सांगिन कीँ मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुझा सुल म्हणास मज योग्यता नाईँ । तर आताँ तूँ मज मानाया सारखा घराँत थेव । मग तो तेथन उठून बापाश्रीचे ईँ आला । बापाश्रीन येताना तेस दुरनु अट्टला नी तेस तेची दया आली नी तेणा धावत जाऊन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाश्रीः म्हटलान कीँ मी तुझ्या समोर देवाचा अपराध कीलाय आणि तुझा मूल म्हणून घेवेची योग्यता मज झायली नाईँ । तर तूँ आताँ मज आपला मानाया सारखा थेव । मग बापाश्रीन मानायाः साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी ह्येस घाला, आणि ह्येचे हाताँत घालास एक मुदी नी पायाँत घा-लास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT. (BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsāḥ dōn mulᵃgē hōtē. Tēntᵃlā dhākᵃṭā mūl bāpāśīḥ
One man-to two sons were. Them-in-from younger son father-to

mhaṇālā, 'tujē kaḍēn dzā̃-kāy ḍabōlā̃ hāy, tēntᵃlā dzā̃-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to

yētā̃ tā̃ madz dē.' Mag bāpāśīn āpᵃlē bōnāvē-tsē vā̃ṭē
comes that me-to give.' Then the-father-by his-own property-of divisions

karūn tēs dilē. Thōḍyā-ts disāt dhākᵃtyā mulān
having-made to-them were-given. A-few-only in-days the-younger son-by

dzā̃-kāy āpᵃṇās āllā̃ tā̃ ēkᵃṭhãy kēlān nī tō mag gharān-nu
whatever to-him came that together was-made and he then house-from

bhāir dzāūn lāmbᵃchyā ēkā gā̃vās rhāyᵃlā. Āṇi tēnta tē-ṇā
out having-gone distant one to-village lived. And there him-by

dzā̃-kāy hōtā̃ tyā-chī vāṭ-lāvᵃlīn. Mag dzēdhᵃvā̃ tē-tsē-kaḍē kāy
whatever was that-of was-squandered. Then when him-of-with anything

nāyᵃsā̃ dzhālā̃ tēdhᵃvā̃ tyā. gā̃vāt mōṭhā dukaḷ paḍᵃlā, āṇi tēs khāvēs
not-as became then that into-village great famine fell, and to-him to-eat

dzēvhēs milē-nā-sā̃ dzhālā̃. Tēdhᵃvā̃ tō tyā gā̃vātᵃlyā ēkā sāvᵃkārā-tsē
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of

rhī̃ rhāyᵃlā. Tē-ṇā tēs āpᵃle malēt dukᵃrā̃ rākhās dhāḍᵃlān.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.

Tēdhᵃvā̃ dukᵃrā̃ dzō kuṇḍā khāit tō suddhā̃ khāūn tō pōṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill

baghī, paṇ tēs kōṇī kāy dilā̃ nāy. Tēvā̃ tē-tsē ḍōḷē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes

ughaḍᵃlē, āṇi tēs vāṭᵃlā̃, 'mādzhē bāpāśī-tsē rhī̃ kitᵃkē
opened, and to-him it-appeared, 'my father-of in-house how-many

mānāyā̃ḥ pōṭ-bhar khāūn urē itᵃkī bhākᵃrī milᵃtē, āṇi
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and

mī asā upāśī marᵃtõ. Mī ātā̃ uṭhūn bāpāśī-kaḍē dzāīn
I thus without-food die. I now having-risen father-to will-go

nī bāpāśīḥ sāṅgēn kī, "mī Dēvā-chī tsūk kēlī hāy, nī tī
and father-to will-tell that, "by-me God-of fault made is, and that

tudzē   samōr,   tēvã̄   tudzhā   mul   mhaṇās   madz   yōgyᵃtā   nāĩ̄.   Tar
of-thee   *before,*   *then*   *thy*   *son*   *to-be-called*   *me-to*   *fitness*   *is-not.*   *Then*

ātã̄   tũ   madz   manāyā   sārᵃkhā   gharã̄t   thēv." '   Mag   tō   tēthᵃna
now   *thou*   *me-to*   *a-servant*   *like*   *into-house*   *keep." '*   *Then*   *he*   *from-there*

uṭhūn   bāpāśī-tsē   rhĩ   ālā.   Bāpāśīn   yētā-nā   tēs
having-risen   *father-of*   *to-house*   *came.*   *The-father-by*   *while-coming*   *to-him*

dur-nu   baïtᵃlā,   nī   tēs   tē-chī   dayā   ālī,   nī   tē-ṇā
from-a-distance   *was-seen,*   *and*   *to-him*   *his*   *compassion*   *came,*   *and*   *him-by*

dhãvat   dzãūn   tē-chyā   gaḷēs   vēṅg   mārᵃlīn,   nī   tyā-tsā   mukā
running   *having-gone*   *of-him*   *to-neck*   *embracing*   *was-struck,*   *and*   *his*   *kiss*

ghētᵃlān.   Tēvhã̄   mulān   bāpāśīḥ   mhaṭᵃlān   kĩ,   'mī   tujyā
was-taken.   *Then*   *the-son-by*   *the-father-to*   *it-was-said*   *that,*   *'(by-)me*   *of-thee*

samōr   Dēvā-tsā   apᵃrādh   kēlāy,   āṇi   tudzhā   mūl   mhaṇūn   ghēvē-chī
before   *God-of*   *sin*   *done-is,*   *and*   *thy*   *son*   *having-said*   *taking-of*

yōgyᵃtā   madz   rhāyᵃlī   nāĩ̄.   Tār   tũ   ātã̄   madz   āpᵃlā   mānāyā
fitness   *me-to*   *remained*   *not.*   *Then*   *thou*   *now*   *me-to*   *thy-own*   *a-servant*

sārᵃkhā   thēv.'   Mag   bāpāśīn   mānāyāḥ   sād   ghātᵃlān   nī   sāṅgitᵃlān,
like   *keep.'*   *Then*   *the-father-by*   *servants-to*   *word*   *was-put*   *and*   *it-was-told,*

'ēk   tsakōṭ-sā   pōśākh   āṇā   nī   hyēs   ghālā,   āṇi   hyē-tsē   hātã̄t   ghālās
'one   *excellent*   *dress*   *bring*   *and*   *to-this*   *put,*   *and*   *of-this*   *on-the-hand*   *to-put*

ēk   mudī   nī   pāyã̄t   ghālās   dzutã̄   dyā..   Āṇi   āmī   jēvuyã̄   āṇi   mag
one   *ring*   *and*   *on-the-feet*   *to-put*   *shoes*   *give.*   *And*   *we*   *let-dine*   *and*   *then*

maudz   mārᵃyã̄.   Kāraṇ   hā   madzhā   mūl   mēlᵃlā,   tō   ādz   jivā
merry   *let-make.*   *Because*   *this*   *my*   *son*   *was-dead,*   *he*   *to-day*   *alive*

dzhālāy;   āṇi   nāyᵃsā   dzhālᵃlā,   tō   ādz   madz   gāvᵃlā.'
has-become;   *and*   *lost*   *had-become,*   *he*   *to-day*   *me-to*   *was-found.'*

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l* ; compare *ghōḍā*, a horse ; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mĭ dzātō*, I go ; *tū dzātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan ; thus, singular, 1, *hāy* ; 2, *hais* ; 3, *hāy* ; plural, 1, *hāŭ* ; 2, *hāyᵉsā* ; 3, *hāyᵉtĭ*. The form *hāyᵉsā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *dzātōyā*, he goes ; *dyētōyās*, thou art giving ; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No. 29.]

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.　　　　　　　　　　　　　(DISTRICT KOLABA.)

यका मानसाला दीन ल्याक व्हत । आन धाकला ल्याक बाला म्हनाला, बाबा, माझ्या वाटनीची जिनगानी माला दे । आन बान आपली जिनगानी व्हेसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकल्या मंदी धाकल्या ल्याकान समद यका जागी गोळा क्वेल आन यका टूर देसाला निघून-शानी ग्येला, आन तथ आपली जिनगानी समदी व्हाटल तस खर्च करून गमा- वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन व्हेची उपास-मार चालली । आन व्हो मंग त्या देसच्या यका पांढरपेशा-कड जाऊन चाकरी झायला । आन व्हेन व्हेला आपल्या श्रेता-मंदी डुक्कर पोसाया लावला । आन डुक्कर टरपाल खात ती खुशाल खाऊन व्हेन आपल प्वाट भरून घेतल असत । का म्हनाल, तर व्हेला कोनी-बी कायी देई-ना । आन मग व्हेला सूद आली आन म्हनाला माझ्या बाच्या रोजगाऱ्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी बा-कड जाऊन व्हेला म्हनन, बाबा देवाचा मी गुना आन तुझ्या म्होर क्वेला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही । तर तू सला रोजगाऱ्या सारखा ठेव । आन व्हो उटन आपल्या बा जवल आला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.   (DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā	mānᵃsā-lā	dōn	lyāk	vhata.	Ān	dhākᵃlā	lyāk	bā-lā
One	*man-to*	*two*	*sons*	*were.*	*And*	*the-younger*	*son*	*father-to*
mhanālā,	'bābā,	mājyā	vāṭᵃnī-chī	jinᵃgānī	mā-lā	dyē.'		Ān
said,	*'father,*	*my*	*share-of*	*property*	*me-to*	*give.'*		*And*
bān	āpᵃlī	jinᵃgānī	tyēs-nī	vāṭūn-śānī	dilī.	Ān		lai
the-father-by	*his-own*	*property*	*them-to*	*having-divided*	*was-given.*	*And*		*many*
dīs	kāī	dzāla	nahītī	ikᵃtyā	mandī	dhākᵃlyā	lyākān	samᵃda
days	*some*	*became*	*not*	*that-much*	*in*	*the-younger*	*son-by*	*all*
yakā	dzāgī	gōlā	kyēla	ān	yakā	dūr		dēsā-lā
one	*in-place*	*collected*	*was-made*	*and*	*one*	*far*		*country-to*
nighūn-śānī		gyēlā.	Ān	tatha	āpᵃlī	jinᵃgānī		samᵃdī
having-departed		*he-went.*	*And*	*there*	*his-own*	*property*		*all*
	vhāṭᵃla		tasa	kharts	karūn		gamāvᵃlī.	Ān
	it-seemed-(to-him)		*thus*	*spending*	*having-made*		*was-squandered.*	*And*
samᵃdī	khartsᵃlyā-var		tyā	dēsā-mandī	dāṇḍagā		dukal	paḍᵃlā,
all	*spending-after*		*that*	*country-in*	*mighty*		*famine*	*fell,*
ān	tyē-chī	upās-mār	tsālᵃlī.	Ān	tyō	maṅg	tyā	dēsᵃchyā
and	*his*	*starvation*	*began.*	*And*	*he*	*then*	*that*	*country-of*
yakā	pāṇḍhar-pēśā-kaḍa		dzāūn	tsākᵃrī	rhāyᵃlā,		ān	tyēn
one	*citizen-near*		*having-gone*	*in-service*	*remained,*		*and*	*him-by*
tyē-lā	āpᵃlyā	śētā-mandī	ḍukᵃra	pōsāyā	lāvᵃlā.			Ān
him	*his*	*fields-in*	*swine*	*to-feed*	*was-employed.*			*And*
ḍukᵃra	ṭarᵃpāl	khāt	tī	khuśāl	khāūn		tyēn	āpᵃla
swine	*husks*	*were-eating*	*those*	*gladly*	*having-eaten*		*him-by*	*his*
pvāṭ	bharūn	ghētᵃla	asᵃta ;		kā,		mhanāl,	
belly	*having-filled*	*taken*	*would-have-been ;*		*why,*		*(if-)you-will-say,*	
tar	tyē-lā	kōnī-bī	kāī	dyēī-nā.		Ān		mag
then	*him-to*	*anyone-even*	*anything*	*would-not-give.*		*And*		*then*
tyē-lā	sūd	ālī,	ān	mhanālā,	'mājyā	bā-chyā	rōdz-gāryā-mandī	
him-to	*sense*	*came,*	*and*	*he-said,*	*'my*	*father-of*	*servants-among*	

kaikānā-lā pvāṭ bharūn ura ik*tī bhākar mil*tīyā,
several-to *belly* *having-filled* *might-be-spared* *so-much* *bread* *is-got,*

ān mī bhukā mar*tōyā. Mī ātā uṭūn-śānī bā-kaḍa dzāūn
and *I* *hungry* *am-dying.* *I* *now* *having-arisen* *father-to* *having-gone*

tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhŏr
him-to *will-say,* "*father,* *God-of* *by-me* *sin* *and* *thee* *before*

kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār*khā bī mī nāhī.
was-done. *And* *thy* *son* *having-said* *to-take* *worthy* *even* *I* *am-not.*

Tar tū ma-lā rōdz-gāryā sār*khā ṭhēv." ' Ān tyō uṭūn
Then *thou* *me* *servant* *like* *keep." '* *And* *he* *having-arisen*

āp*lyā bā dzaval ālā.
his *father* *near* *came.*

SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍāḷī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇī sirᵃlã*, the water entered, where *sirᵃlã* is the Konkan form corresponding to *sirᵃlẽ* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikīl*, for *dēkīl*, even ; *hutā*, for *hōtā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā*; thus, *hā*, this ; *tā*, that ; *dzā*, who.

The verb substantive forms its present as follows,—singular, 1, *hãy* ; 2, *hãyᵉs* ; 3, *hãy* ; plural, 1, *hãv*, 2, *hãv* ; 3, *hãit*. Similarly the present tense of finite verbs is *mī mārᵃtã(y)*, I strike ; 2, *mārᵃtãyᵉs* ; 3, *mārᵃtãy* ; plural, 1, *mārᵃtãv* ; 2, *mārᵃtãv* ; 3, *mārᵃtãyᵉt*, and *mārᵃtãt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[No. 30.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SAṄGAMĒŚVARĪ DIALECT. (BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्याँतला धाकटा आपल्या बापास
म्हनाला, बाबा तुझ्या जिनगीचा जा हिस्सा माझ्या वाँटणीस येल ता मला देस ।
मग त्यान त्याँसनी आपल्या जिनगीची वाँटणी करून दिली । आनी मग थोड्याच
दिसाँत धाकक्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा
झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।
आनी जवाँ तिरकीस म्हाग झाला तवाँ त्या देसाँत मोटा दुकाल पडला नी च्यास
उपास पडूँ लागल । मग त्या गाँवाँतल्या एका समरत गिरिस्ता जवल गेला नी
त्या गिरिस्तान च्यास डुकरँ चारायास शेता-वर धाडलान, नीडुकरँ जा कुंडा
खायत ता खाजन दिकील ह्यास ता राजी झाला पन त्यास कोन काय
देय-ना । जवाँ सुदी-वर आला तवाँ ता बोलला माझ्या बाबाच्या घराँत किती
कामकरी पोट-भर खातायत नी दुसऱ्याँस घालतायत नी मी हतँ भुकन मरताँ ।
मी उठून बापसा-कडे जायन नी ह्यास म्हनन बाबा तुझ्या डोळ्याँ समुर मी परमेसराचँ
पाप केलँ नी लोकाँनीं मला तुजा लेक म्हनावँ अशी काय आताँ माजी लायकी नाय ।
तवाँ आताँ मला घराँत कामकऱ्या सारखा राबायस ठेव । असँ म्हनून ता ततन उठला
नी बापसा-कडे आला । त्याच्या बापसान ह्यास लांब असताँना पाह्यलान नी
ह्यास दया आली नी धाँवला नी ह्यास मिटी मारलान नी त्याचा मुका घितलान ।
मग लेकान बापास सांगितलान बाबा तुझ्या देकत मी परमेसराचँ पाप केलँ ।
तवाँ आताँ मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गड्यास-
नी सांगितलान अरे ह्यास चांगल्याँत चांगली-सीं कापडें ह्नेसायास देसा नी ह्याच्या
हाताँत आंगठी घाला नी पायाँत घालायस पायतन देसा नी पोटभर खावन पिवन
आजचा वकत मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता
झाला सांडला ह्ता ता आज मला गवसला । तवाँ ते आनंदाँत गरक झाले ॥

त्याचा थोरला लेक मळ्याँत व्हता । ता घरा जवल जवाँ येतोय तवाँ
ह्यास गानँ नाचनँ ऐक्कायस आलँ । तवाँ त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून इचारलान । तवाँ त्या गड्यान सांगितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप आला नी ता घराँत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवन्या करायस लागला । लेकान बापसास परत बोलनँ केलान बाबा आज इतकीं वसँ मी तुज्या काड खपतों नी तुजा हुकूम कईी मोडला नाय । असँ असून तूँ मला सोबल्याँ-बरोबर बसून पोस्त करायस एक शेलडुँ सुद्धाँ दिलँस नायस । नी ज्यानँ तुजा सगला पैका राँड-मंदीँ घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी जँ काय माजँ तेँ तुजँच । पन आपुन सर्वाँनी आनन करावा हँ चांगलँ हाय । कारन हा तुजा भाव मेलला व्हता ता जिता झाला नी जा साँडला व्हता ता पुना गावला ॥

[No. 30.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SAṄGAMĒŚVARĪ DIALECT.   (BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā   manushyās   dōn   lēk   vhatē.   Ānī   tyẫtᵃlā   dhākᵃṭā
Certain   to-a-man   two   sons   were.   And   them-in-from   the-younger

āpᵃlyā   bāpās   mhanālā,   'bābā,   tujhyā   jinᵃgī-tsā   dzā   hisā
his-own   to-father   said,   'father, thy   property-of   which   share

mājhyā   vẫṭᵃnīs   yēl   tā   ma-lā   dēs.'   Mag   tyā-na   tyẫs-nī   āpᵃlyā
my   to-share   will-come   that   me-to   give.'   Then   him-by   to-them   his-own

jinᵃgī-chī   vẫṭᵃnī   karūn   dilī.   Ānī   mag   thōdyā-ts   disẫt
property-of   division   having-made   was-given.   And   then   a-few-only   in-days

dhākᵃtyā   lēkān   āpᵃlā   sagᵃlā   paisā-adᵃkā   gōlā   kēlān
the-younger   by-son   his-own   entire   money-and-other-things   together   was-made

nī   parāgandā   dzhālā.   Tikᵃḍa   tyā-na   āpᵃlā   sagᵃlā   paisā-adᵃkā
and   vagrant   he-became.   There   him-by   his-own   entire   money-and-other-things

khyāl-girī   karūn   ghālavᵃlān ;   ānī   dzavẫ   tirᵃkīs   mhāg
licentiousness   having-done   was-squandered ;   and   when   to-a-pie   wanting

dzhālā   tavẫ   tyā   dēsẫt   mōṭā   dukal   paḍᵃlā   nī   hyās   upās
he-became   then   that   in-country   great   famine   fell   and   to-this   fasting

paḍũ   lāgᵃla.   Mag   tyā   gẫvẫtᵃlyā   ēkā   samᵃrat   girēstā-dzaval
to-fall   began.   Then   that   village-in-from   one   rich   householder-near

gēlā ;   nī   tyā   girēstān   hyās   ḍukᵃrā   tsārāyās   śētā-var   dhāḍᵃlān ;
went ;   and   that   by-householder   to-this   swine   to-graze   the-field-to   it-was-sent;

nī   ḍukᵃrā   dzā   kuṇḍā   khāyᵃt   tā   khāun   dikīl   rhānyās   tā   rājī
and   swine   which   husks   ate   that   having-eaten   even   to-live   he   ready

dzhālā,   pan   tyās   kōn   kāy   dēy-nā.   Dzavẫ   sudī-var
became,   but   to-him   anyone   anything   would-give-not.   When   senses-on

ālā   tavẫ   tā   bōlᵃlā,   'mājhyā   bābā-chyā   gharẫt   kitī   kām-karī   pōṭ-bhar
came   then   he   said,   'my   father's   house-in   how-many   workers   belly-full

khātāyᵃt   nī   dusᵃryās   ghālᵃtāyᵃt,   nī   mī   hatẫ   bhukan   marᵃtẫ.   Mī
eat   and   to-others   give,   and   I   here   by-hunger   die.   I

uṭhūn   bāpᵃsā-kaḍē   dzāyᵃn   nī   tyās   mhanan,   "bābā,   tujyā   ḍōlyẫ
having-arisen   father-to   will-go   and   to-him   will-say,   "father,   thy   eyes

samur mī Parᵃmēsᵃrā-tsã pāp kēlã nī lōkã-nĩ ma-lā tudzã
before by-me God-of sin was-done and the-people-by me-to thy

lēk mhanāvã asī kāy ātã māji lāyᵃkī nāy. Tavã ātã ma-lā
son it-should-be-said such what now my fitness is-not. Then now me-to

gharãt kām-karyā sārᵃkhā rābāyᵃs ṭhēv." ' Asã mhanūn tā tata-na
in-the-house a-worker like to-labour keep." ' So saying he from-there

uṭhᵃlā nī bāpᵃsā-kaḍē ālā. Tyā-chyā bāpᵃsān tyās lāmb asᵃtã-nā
arose and father-to came. His father-by him distant while-he-was

pāhyᵃlān nī tyās dayā ālī nī dhãvᵃlā nī tyās miṭī
it-was-seen and to-him pity came and he-ran and to-him embracing

mārᵃlān nī tyā-tsā mukā ghētᵃlān. Mag lēkān bāpās
was-struck and his kiss was-taken. Then by-the-son to-the-father

sāṅgitᵃlān, ' bābā, tujyā dēkat mī Parᵃmēsᵃrā-tsã pāp kēlã.
it-was-said, ' father, thy in-presence by-me God-of sin was-done.

Tavã ātã ma-lā tudzā lēk mhanūn ghyāy-chī saram vāṭᵃtē.' Pan
Then now me-to thy son having-said taking-of shame appears.' But

bāpᵃsān gaḍyās-nī sāṅgitᵃlān, ' arē, hyās tsāṅgᵃlyãt tsāṅgᵃlĩ-sĩ
by-the-father to-the-servants it-was-told, ' O, to-this good-among good-such

kāpᵃḍẽ nhēsāyās dēsā; nī hyā-chyā hātãt āṅgᵃṭhī gālā nī pāyãt
clothes to-wear give; and of-this in-hand a-ring put and on-feet

ghālāyᵃs pāyᵃtana dēsā; nī pōṭ-bhar khāvᵃn-pivᵃn ādz-tsā
to-put sandals give; and belly-full having-eaten-and-drunk to-day-of

vakat madzā mārā. Kāran, hā mādzā lēk mēlā vhatā, tā ādz
time merriment make. Because, this my son dead was, he to-day

jitā dzhālā; sāṇḍᵃlā hutā, tā ādz ma-lā gavasᵃlā.' Tavã tē ānandāt
alive became; lost was, he to-day me-to is-found.' Then they in-joy

garak dzhālē.
absorbed became.

Tyā-tsā thōrᵃlā lēk malyẽt vhatā; tā gharā-dzaval dzavã yētōy
His eldest son in-the-field was; he house-near when came

tavã tyās gānã nātsᵃnã aikāyᵃs ālã. Tavã tyā-na ēkā gaḍyās
then to-him singing dancing to-hear came. Then him-by one to-servant

sād ghātᵃlān nī, ' hẽ kāy ? ' mhanūn itsārᵃlān. Tavã tyā
word was-put and, ' this what ? ' saying it-was-asked. Then that

gaḍyān sāṅgitᵃlān, ' tudzā bhāv ālāy, nī tā kusāl parat ālāy
by-servant it-was-told, ' thy brother is-come, and he safe back is-come

mhanūn hā san tujyā bāpᵃsān kēlān.' Tavã tyās kōp ālā,
therefore this festival thy father-by is-made.' Then to-him anger came,

nī tā gharãt kāy dzāy-nā. Mhanūn bāpūs bhāyᵃr ālā
and he in-the-house at-all would-not-go. Therefore the-father out came

nī tyā-chyā inavᵃnyā karāyᵃs lāgᵃlā. Lēkān bāpˢsās parat
and him-of entreaties to-make began. The-son-by to-the-father in-return

bōlᵃnã̄ kēlān, 'bābā, ādz itᵃkī̃ varsã̄ mī tujyā-kaḍa khapᵃtõ̃ nī
speech was-made, 'father, to-day so-many years I of-thee-near labour and

tudzā hukŭm kaddī mōḍᵃlā nāy. Asã̄ asŭn tũ ma-lā
thy order ever was-broken not. This being by-thee me-to

sōbᵃtyã̄-barōbar basŭn pōst karāyᵃs ēk śēlᵃḍŭ suddã̄ dilã̄s
friends-with sitting a-feast to-make one small-goat even was-given-by-thee

nã̄yᵃs. Nī jyā-nã̄ tudzā sagᵃlā paikā rāṇḍ-mandī̃ ghālavᵃlān tā
not. And whom-by thy all money harlots-among has-been-spent that

hā tudzā lēk ālyā-barābar tyā-chyā nāvān san karᵃtōs.'
this thy son came-as-soon-as of-him in-the-name a-festival makest.'

Tyā-var bāpŭs lēkās bōlᵃlā, 'tũ mādzē-dzaval rōdz-tsā asᵃtōs
Upon-that the-father to-the-son said, 'thou me-with always art

nī dzã̄-kāy mādzã̄ tē̃ tudzã̄-ts. Pan āpun sarvã̄-nī ānan
and whatever mine-(is) that thine-alone-(is). But us all-by joy

karāvā hē̃ tsāṅgᵃlā hāy. Kāran, hā tudzā bhāv mēlᵃlā vhatā,
should-be-made this good is. Because, this thy brother dead was,

tā jitā dzhālā; nī dzā sāṇḍᵃlā vhatā, tā punā gāvᵃlā.'
he alive has-become; and who lost was, he again is-found.'

BĀNKŌṬĪ.

The variety of Saṅgamēśvarī spoken by Muhammadans is usually called Bānkōṭī, *i.e.*, strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvarī. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mārᵃtō̃*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sētᵃvālā*, a cultivator; *dukānᵃvālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.   (MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलग होते । आनि त्या-पैकीं धाकटा आपल्या बापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिसा माझ्या वाट्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्याँजला वाटून-शान दिली । फुडे थोड्या दिसाँनीं त्या धाकव्या मुलाची जी काय दृष्टक होती ती सगली गोला करून-शानि तो एका टूर द्यासा-मर्दीं गीला । थिते चैनी-बाजी-मर्दीं सगली आपली दौलत घालवली । जवाँ आपली सगली दौलत त्यान घालवली, तवाँ त्या द्यासात मोटा टुकल पडला । आनि तो भिकारी भाल्या-मुले त्यास खाया-पिया मिले-नाय-साँ भालाँ । आनि त्या द्यासा-मर्दीं याका शारात जाजन-शानि एक्या गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकराँ राखाय त्याला आपल्या शाता-मर्दीं धाडला । आनि ति येलस डुकराँ जाँ भुसकाट खात होतीं ताँ जरी त्याला कोनी दिलाँ असताँ तरी ताँ खान्यास तो तयार होता ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT. (MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kōn ēkā mānᵃsās dōn mulᵃga hōtē. Āni tyā-paikĩ
Certain *one* *to-man* *two* *sons* *were.* *And* *them-from-among*

dhākᵃṭā āpᵃlyā bāpās mhatᵃlā, ' bābā, ām-chyā mālᵃmattyā-paikĩ
the-younger *his-own* *to-father* *said,* *' father,* *our* *property-from-among*

dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni
what *share* *my* *share-of* *may-be* *that* *me-to* *should-be-given.'* *And*

tyān āpᵃlī mālᵃmattā tyã͏dz-lā vāṭūn-śān dilī. Phuḍē
by-him *his-own* *property* *them-to* *having-divided* *was-given.* *Afterwards*

thōḍyā disã-nĩ tyā dhākᵃṭyā mulā-chī ji-kāy ishṭak hōtī tī sagᵃlī
a-few *days-in* *that* *younger* *son-of* *whatever* *estate* *was* *that* *all*

gōlā karūn-śāni tō ēkā dūr dyāsā-madĩ gēlā. Thitē
together *having-made* *he* *one* *distant* *country-into* *went.* *There*

chainī-bājī-madĩ sagᵃlī āpᵃlī daulat ghālavᵃlī. Dzavã͏ āpᵃlī sagᵃlī
luxurious-living-in *all* *his-own* *property* *was-wasted.* *When* *his-own* *all*

daulat tyān ghālavᵃlī, tavã͏ tyā dyāsāt mōṭā dukal paḍᵃlā; āni
property *by-him* *was-wasted,* *then* *that* *country-in* *great* *famine* *fell ;* *and*

tō bhikārī dzhālyā-mulē tyās khāyā-piyā milē-nāy-sã͏
he *beggar* *having-become-owing-to* *to-him* *to-eat-and-to-drink* *was-got-not-thus*

dzhālã͏. Āni tyā dyāsā-madĩ yākā śārāt dzāūn-śāni ēkyā
it-became. *And* *that* *country-into* *one* *in-town* *having-gone* *one*

girastā-kaḍē tō tsākᵃrīs rhālā. Tyā girastān āpᵃlī ḍukᵃrã͏
householder-near *he* *for-service* *remained.* *That* *householder-by* *his-own* *swine*

rākhāy tyā-lā āpᵃlyā śātā-madĩ dhāḍᵃlā. Āni tē-yēlas ḍukᵃrã͏
to-keep *him-to* *his-own* *field-into* *was-sent.* *And* *at-that-time* *the-swine*

dzã͏ bhusᵃkāṭ khāt hōtĩ tã͏ dzarī tyā-lā kōnī dilã͏ asᵃtã͏
which *husks* *eating* *were* *that* *even-if* *him-to* *(by-)anybody* *given* *had-been*

tarī tã͏ khānyās tō tayār hōtā.
still *that* *to-eat* *he* *ready* *was.*

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōdī, which is originally a Bhīl dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārlī. The Vārlīs, as also the Kātkarīs, are said to be more like the Bhīls than the Kōḷīs. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vāḍ^aval, Phuḍ^agī, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarātī Bhīlī.

KĀTHŌDĪ OR KĀTKARĪ.

The Kātkarīs are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōḍī or Kātvaḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
TOTAL	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkarīs all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk^arā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh^arā* and *sōh^arē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *ahã̄*; 2, *ahã̄s*; 3, *ahã̄*; plural, 1, *ahã̄v*; 2, *ahã̄*; 3, *ahāt* and *ahã̄t*. The past tense is 1, *hat(ā)*; 2, *hatā(s)*; 3, *hatā*; plural, 1, *hatāv*; 2, *hatā*; 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hinā*, he was; *hināt*, they were; *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dzāhã̃*, or *dzātā-hã̃*, I go; *mā marā-hã̃*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuṭhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah⁰nā*, and *rah⁰nā-hā*, he lived; *aḍ⁰tsan paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikat lidãs*, from whom did you buy this? *mā pāp karā-hã̃*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nã̃*, having eaten; *vāṭīhīn*, having divided; *ihĭn*, having come; *māl⁰matā sōpī ṭåkī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍī is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ DIALECT. (DISTRICT KOLABA.)

SPECIMEN I.

एकि बाहासला दोन सोहरा हतात। त्यांतला लहान सोहरा बाहासला इसा आख, बा आपला काय आहाँ त्यांतला वाटा माला दे। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन टूर मुलुखाँत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुक्ळ पडना। तठ त्यानी अडचन पडनी। तधवाँ त्या-पा काँहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखाँ डुकराँ चारुला ज। तठ खावला काय नाहीं। तवाँ डुकराँ खादुनाँ टाकत तो फोल मा खादू रहाँ, इस त्यानी मनात आनँ। त्याला कोनी काही ओपेलँ नाहीं। मंग तो शुद्धि-वर आना। मानि बासने घर बहु गडी खपहंत, त्याँला पोटभर भाकर मिळह। मा भुकेने मराहाँ। मा उटीन बाहाँस-कड जाईन बाहाँस मा आखीन बा मा बाहासनी देखत देवानी उलट पाप कराहाँ। आता-पसून तुना सोहरा मा नाहीं। माला गड्या-सारा ठेव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो टूर हता ते त्याला बासनी हेरा। त्यानि मनाँत वाइट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला गुका दिना। मंग बाहास-ला सोहरा आख, बा मातुभ्या-समूर देवानी उलट पाप कराहाँ। आताँ मानि बाहासना माला नाव आखुला लाज वाटेह। बा गड्याला म्हने, ज नी मानि सोहराला चकोट अंगरखा घाल। त्यान हताँत आंगुठली घाल, आनि त्यानी पायमाँ जोडा घाल। मंग आपण सगळे जण खाँव नी सण करूँ। कारण माना सोहरा मरनेल तो जिवा थीना; तो गयेल तो आना। मंग ते सण करूँ लागनात ॥

ओळ्याँत वडील सोहरा शेताँत हता। तो आपले घर आना तो हेरे गाना नी नाच हता। त्यान गड्याला बाहरा आनि गड्याला सोदू हता, हैं काय। मंग गडी आँख तुना भाजस आना, आनि बासला ब्येस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घराँत जा नाही। त्याना बास बाहेर हहीन त्याला समजवला लागना। मोठ्या सोहऱ्यानी बाहासला आँखाँ, हैं हेर,

ओठा वर्सां तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हाँस दिन्हेल नाहीं । आनि तुनी धाकटे सोऱ्यानी जिंद्गी कसबिणी बरोबर नादीं लागना नी उडावी टाकी, ल्यासाठी ओढी मोठी जेवणावळ कसा करीस । तेधवां बाह्मसनी सोहराला आखाँ, सोहरा, तूँ माने पाटी नेहमी आह्माँस, माना काय आह्माँ ती सगळा तुनाच आह्माँ । मजा करवाँ हसवाँ खेळवाँ ड्राँ करूला हता । कारन तुना भाजस मरना हता तो जिवा थीह्मीन आना; जो गयेल तो आताँ साँपडना ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkē   bāhās-lā   dōn   sōhᵃrā   hatāt.   Tyā̃tᵃlā   lahān   sōhᵃrā   bāhās-lā
One   father-to   two   sons   were.   Them-among   the-younger   son   father-to

isā   ākha,   'bā,   āpᵃlā   kāy   āhā̃,   tyā̃tᵃlā   vāṭā   mā-lā   dyē.'   Maṅg
so   said,   'father,   ours   what   is,   that-in-from   share   me-to   give.'   Then

tyā-nī   vāṭīhīn   dinā.   Maṅg   tō   paisā   līhīn   dūr   mulukhā̃t
him-by   having-divided   was-given.   Then   he   money   having-taken   far   in-country

gyā.   Tyā-nī   tikᵃḍē   dzāhīn   sārā   paisā   uḍᵃvā.   Āni   taṭha   dukaḷ
went.   Him-by   there   having-gone   all   money   was-squandered.   And   there   famine

paḍᵃnā.   Taṭha   tyā-nī   aḍᵃtsan   paḍᵃnī.   Tadhavā̃   tyā-pā   kā̃hī̃   nāhī̃.
arose.   There   him-of   difficulty   arose.   Then   him-near   anything   was-not.

Maṅg   tō   savᵃkārā-kaḍa   tsākᵃrī   rahā-nā.   Tyā-na   isā   ākhā̃,   'dukᵃrā̃
Then   he   a-rich-man-with   in-service   stayed.   Him-by   so   it-was-said,   'swine

tsāru-lā   dza.'   Taṭha   khāva-lā   kāy   nāhī̃.   Tavā̃,   'dukᵃrā̃   khāi-nā̃
feeding-for   go.'   There   eating-for   anything   was-not.   Then,   'the-swine   having-eaten

ṭākat,   tō   phōl   mā   khāi   rahā̃,'   isa   tyā-nī   manāt   ānā̃.
used-to-throw,   that   husk   I   having-eaten   stay,'   so   his   in-mind   came.

Tyā-lā   kōnī   kāhī   ōpēlā̃   nāhī̃.   Maṅg   tō   śuddhi-var   ānā.   'Mā-nē
Him-to   by-anyone   anything   was-given   not.   Then   he   senses-on   came.   'My

bās-nē   ghar   bahu   gaḍī   khapahant;   tyā̃-lā   pōṭ-bhar   bhākar   miḷaha.
father's   in-house   many   servants   working-are;   them-to   belly-full   bread   is-got.

Mā   bhukē-nē   marāhā̃.   Mā   uṭīn   bāhā̃s-kaḍa   dzāīn   bāhās   mā   ākhīn,
I   hunger-with   dying-am.   I   will-arise   father-to   will-go   father-to   I   will-say,

"bā,   mā   bāhās-nī   dēkhat   Dēvā-nī   ulaṭ   pāp   karāhā̃.   Ātā-pasūn
"father,   (by-)me   father-of   in-sight   God-of   against   sin   done-is.   Now-from

tu-nā   sōhᵃrā   mā   nāhī̃.   Mā-lā   gaḍyā-sārā   ṭhyēv."'   Isā   mhaṇūn   tō   tyā-na
thy   son   I   am-not.   Me   servant-like   keep."'   So   having-said   he   his

bāhās-kaḍē   gyā.   Tō   dūr   hatā   tē   tyā-lā   bās-nī   hērā.   Tyā-nē   manā̃t
father-to   went.   He   far   was   then   him   the-father-by   it-was-seen.   His   in-mind

vāiṭ   vāṭᵃnā.   Tō   dhāvᵃdī   gyā   ānī   tyā-nī   bagᵃḍī-lā   miṭhī   mārī
bad   appeared.   He   running   went   and   him-by   ribs-to   embracing   was-struck

bāhās-nī tyā-lā guḷā dinā.   Maṅg bāhās-lā sōhˢrā ākha, 'bā, mā
the-father-by him-to kiss was-given.   *Then the-father-to the-son said, 'father, (by-)me*

tujhyā-samūr Dēvā-nī ulaṭ pāp karahˢ̃ā. Ātˢ̃ā mā-nē bāhās-nā mā-lā nāv
thee-before God-of against sin done-is. Now my father-of me-to name

ākhu-lā lāj vāṭēha.'   Bā gaḍyā-lā mhanē, 'dza nī mā-nē sōhˢrā-lā
to-say shame seems.' The-father servant-to said, 'go and my son-to

tsakŏṭ aṅgarˢkhā ghāl. Tyā-na hatˢ̃ā āṅguṭhˢlī ghāl, āni tyā-nī pāy-mˢ̃ā
good robe put. His on-hand ring put, and his feet-on

dzōḍā ghāl; maṅg āpaṇ sagˢḷē dzaṇ khāv nī saṇ karū. Kāraṇ
shoes put; then we all men will-eat and holiday will-make. Because

mā-nā sōhˢrā marˢnēl, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ
my son had-died, he alive became; he had-gone, he came.' Then they holiday

karū̃ lāgˢnāt.
to-make began.

     Ŏḍhyˢ̃āt vaḍil sōhˢrā śētˢ̃āt hatā. Tō āpˢlē ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,

gānā nī nāts hatā. Tyā-na gaḍyā-lā bāhˢrā āni gaḍyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,

'ĩ kāy?' Maṅg gaḍī ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs
'this what?' Then the-servant said, 'thy brother came, and father-to good

rīti-na bhēṭˢnā, mhaṇūn tatha mōṭhī jēvˢṇāvaḷ ghālī-hī.' Tō rāgīnā,
way-in met, therefore there great feast put-is.' He got-angry,

gharˢ̃āt dzā nāhī. Tyā-na bās bāhēr ihīn tyā-lā samˢdzavˢlā lāgˢnā.
in-house went not. His father out having-come him to-entreat began.

Mōṭhyā sōhˢryā-nī bāhās-lā ˢ̃ākhˢ̃ā, 'ĩ hēr, ŏḍhā varsā tu-nī tsākˢrī
The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service

karī; tu-nī gōshṭ mā kadī mōḍēl nāhī. Tarī mā-nē maitˢrā barōbar
was-done; thy word I ever broke not. Yet my friends with

mayī khuśālī karī mhaṇūn bōkˢḍyā āmhˢ̃ās dinhēl nāhī. Āni tu-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy

dhākˢṭē sōhˢryā-nī jindˢgī kasˢbiṇī barōbar nāḍī lāgˢnā nī uḍāvī
younger son-by property harlots with connection was-made and having-squandered

ṭākī, tyāsāṭhī ŏḍhī mōṭhī jēvˢṇāvaḷ kasā karīs?' Tēdhavˢ̃ā bāhās-nī
was-thrown, him-for so-great big feast how is-made?' Then the-father-by

sōhˢrā-lā ākhˢ̃ā, 'sōhˢrā, tũ mā-nē pāṭī nēhˢmī āhˢ̃ās, mā-nā kāy āha
the-son-to it-was-said, 'son, thou me-of with always art, mine what is

tī sagˢlā tu-nā-ts āhā. Madzā karˢvā hasˢvā khēḷˢvā ĩ karū-lā hatā.
that all thine-only is. Feast to-make to-laugh to-play this to-do was.

Kāran tu-nā bhāūs marˢnā hatā, tō jivā thīhīn ānā; dzō gayēi,
Because thy brother dead was, he alive having-become came; who had-gone,

tō ātˢ̃ā sˢ̃āpaḍˢnā.
he now was-found.

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ OR KĀTKARĪ DIALECT.　　(STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकीच वाटन संगत जाहँव । ल्याना नदरमा एक आखल
पडनेल । ल्यामा एक बिह्रीनी एका भाडा-वर चठनेल, आन भाडाच्या खांद्यामा
आपना जीव जगवा दपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी
नीबाव लागार नाह्रा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा ।
ल्यान मरूना ढोंग लीदाना कारन ल्यान ऐकीला ल्हाता, आखल मुरदाना सीवत
नाह्रा । तो पडना आह्रा ती आखल ल्याच्या डोयपा आनी आन ल्याना कार्क्रींज
कान आन नाक गंट्वा पर ल्या मानसान हालवेल नाह्री, दम धरी रह्रना, आन
ती आखल तो मरी-गईं ये ध्यानमा लीदा । ती आखल हेरी गईं । ती आखल
दुर पडनी पीह्रीला मानूस भाडा-वरून खाल उतरना आन बीसऱ्याना आखा,
आखल तुज्या कानामा काय गंट्व ह्रती । तो आखा, मी ल्याना तोंड तुज्या
काना-पा हेरा । ल्याना दोसदार बोला, ल्यामा मोठासा दपाडा नाह्रा । ल्यान
वडाच आखा, जा मानूस कासनीमा आह्रा ता आपल्या बचावाचा ईंचार
करवाह्रा आन आपल्या दोसदाराना फसवाह्रा ये लोकासी संगत करवा नाह्री ॥

TRANSLITERATION AND TRANSLATION.

Dōn　dōs　ēkē-ts　vāt-na　saṅgat　dzāhãv.　Tyā-nā　nadar-mā　ēk
Two　friends　the-same　way-by　in-company　were-going.　Them-of　sight-in　one

āsval　paḍⁿēl.　Tyā-mā　ēk　bihīnī　ēkā　dzhāḍā-var　tsadhⁿēl,　ān　dzhāḍā-chyā
bear　fell.　Them-in　one　fearing　one　tree-on　climbed,　and　the-tree-of

khāndyā-mā　āpⁿā　jīv　dzagⁿvā　dapⁿā.　Bīsⁿrā　āpⁿlyā　ēkⁿlyā-chyān
the-branches-in　his-own　life　to-save　hid.　The-second　his-own　by-self-alone

asvalā　samōrānī　nībāv　lāgār　nāhā,　āsā　hērānī　dzamīnī-var
of-the-bear　in-front　protection　would-occur　not,　so　seeing　the-ground-on

paḍ^anā ān mar^anā-nā nīmīt līdā. Tyā-na maru-nā ḍhōṅg līdā-nā
fell *and* *death-of* *pretence* *was-taken.* *Him-by* *dying-of* *pretence* *taking-of*

kāran, tyān aikēlā-vhātā, āsval mur^adā-nā sīvat nāhā. Tŏ paḍ^anā-āhā
reason, *by-him* *heard-was,* *bear* *a-corpse-to* *touching* *not-is.* *He* *fallen-was*

tī āsval tyā-chyā ḍŏy-pā ānī ān tyā-nā kāḷiṇdz kān ān nāk
that *bear* *his* *head-near* *came* *and* *his* *heart* *ears* *and* *nose*

gand^avā, par tyā mān^asān hāl^avēl nāhī, dam dharī rah^anā,
smelled, *but* *that* *by-man* *it-was-moved* *not,* *breath* *having-held* *he-remained,*

ān tī āsval tō marī-gaī yē dhyān-mā līdā. Tī āsval hērī
and *that* *bear* *then* *dead-is* *this* *mind-in* *was-taken.* *That* *bear* *having-seen*

gaī. Tī āsval dur paḍ^anī, pīhīlā mānūs dzhāḍā-varūn khāl utar^anā
went. *That* *bear* *far* *went,* *the-first* *man* *the-tree-from-on* *down* *alighted*

ān bīs^aryā-nā ākhā, 'āsval tujyā kānā-mā kāy gundava hatī?' Tŏ
and *the-other-to* *said,* 'the-bear* *thy* *ear-in* *what* *whispering* *was?'* *He*

ākhā, 'mī tyā-nā tōṇḍ tujyā kānā-pā hērā.' Tyā-nā dōs^adār bōlā, 'tyā-mā
said, 'I* *his* *mouth* *thine* *ear-near* *saw.'* *His* *friend* *said,* 'that-in*

mōthā-sā dapāḍā nāhā. Tyān vadā-ts ākhā, dzā mānūs kās^anī-mā
so-great *a-secret* *was-not.* *Him-by* *so-much* *was-said,* *what* *man* *difficulty-in*

āhā tā āp^alyā batsāvā-tsā īchār kar^avāhā ān āp^alyā dōs^adārā-nā
is *then* *his-own* *protection-of* *thought* *should-be-made* *and* *his-own* *friends-to*

phas^avāhā yē lōkā-sī saṅgat kar^avā nāhī.'
should-be-deceived *such* *people-with* *company* *should-be-made* *not.'*

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

KĀTHŌḌĪ OR KĀTKARĪ DIALECT.   (DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दीन सोहरा हुतात । व्यातला धाकला बाहासला
आखूला लागनाह्रा, बा मानी काय दौलत वाच्याला येऊनी ती मानी माला वाटा
करी दे । मा वाडूलाँच राहाँह्रा । मग ल्यान्या बानी ल्याला दौलत वाटी दिनी । मंग
थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीह्रीन दूर देसामा गेह्रा, आन
तठ उधळपनान रह्रीन सगळी दौलत खपवी टाकी । मग ल्यानी सगळा खर्चीं टाकात
मागून ल्या देसामा मोठा काळ पडना । ल्यामुळ ल्याला अडचन पडूला लागनी ।
तवा तो ल्या देसामा एका गरस्ता जवळ जाई रहना । ल्या गरस्तानी ल्याला डुकर
चारूला आपल्या श्रेतामा घालवाह्रा । तठ ल्याला वाटनाह्रा डुकरा जी टरफल
खाह्रात तिच खाह्रीन पोट भरवाँ । दुसर ल्याला कोनी काह्री ओपेल नाह्री ।
मग तो सुह्री-वर ह्रह्रीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या
घरी जबर मंजूरक्या पोट भराह्राँ न मा अठ भुकन मराह्राँ । मा आता
मान्या बास-कड जायन न ल्याला आखीन, बा, मा तुना न देवाना बहु अपराद
कराह्राँ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या
गड्यामा रह्रीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीह्रीन
आपल्या बास-कड गेह्रा । ल्यान्या बाह्रासनी ल्याला दुरूच हेराह्रा न ल्याच्या
पोटामा रवंदळू लागनाह्रा । आन धाँवदी जाह्रीन ल्याना गळामा मीठी घालीह्री,
आन ल्याना बगडीमा बगडी घालीन ल्याला गुळा दीनाह्रा ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ DIALECT. (DISTRICT THĀNA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mānᵃsā-lā dōn sōhᵃrā hutāt. Tyātᵃlā dhākᵃlā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to

ākhū-lā lāgᵃnā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine

mā-lā vātā karī dē; mā vāilā̃-ts rāhā̃-hā.' Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.' Then his father-by

tyā-lā daulat vāṭi dinī. Maṅg thōdᵃkyā disā-nī dhākᵃlā
him-to property having-divided was-given. Then few days-in the-younger

sōhᵃrā sagᵃḷī daulat līhī-na dūr dēsā-mā gēhā, ān taṭha
son all property having-taken far country-in went, and there

udhaḷᵃpanān rahī-na sagᵃḷī daulat khapᵃvī ṭākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by

sagᵃḷā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāḷ
all having-spent was-thrown afterwards that country-in great famine

paḍᵃnā. Tyā-muḷa tyā-lā adᵃtsan paḍū-lā lāgᵃnī. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in

ēkā garastā dzavaḷ dzāī rahᵃnā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend

āpᵃlyā śētā-mā ghālᵃvā-hā. Taṭha tyā-lā vāṭᵃnā-hā, ḍukᵃrā jī ṭarᵃphal
his field-in sent-was. There him-to it-appeared, swine which husks

khāhāt ti-ts khāhī-na pōṭ bharᵃvā̃; dusᵃra tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody

kāhī ōpēl nāhī. Mag tō suddhī-var ihī-na āpᵃlyā jīvā-lā
anything given was-not. Then he senses-on having-come his mind-to

ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers

pōṭ bharā-hā̃, na mā atha bhuka-na marā-hā̃. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my

bās-kaḍa dzāyᵃn na tyā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

T 2

bahu apᵃrād karā-hã̄. Tũ mā-lã̄ ātā-pāsūn sōhᵃrā nakō ākhᵃśīl. Mā
much *sin* *done-is.* *Thou* *me-to* *now-from* *son* *not* *will-say.* *I*

tu-nā gaḍī tu-nyā gaḍyā-mā rahīn na pōṭ bharīn. Tu-nyā
thy *servant* *thy* *servants-among* *will-live* *and* *belly* *will-fill.* *Thy*

gaḍyā-mā mā-lā ṭhēv."' Mag tō uṭhīhīn āpᵃlyā bās-kaḍa gēhā.
servants-among *me* *keep."'* *Then* *he* *having-risen* *his* *father-to* *went.*

Tyā-nyā bāhās-nī tyā-lā durū-t̠s hērā-hā, na tyā-chyā pōṭā-mā
His *father-by* *him* *far-even* *seen-was,* *and* *his* *belly-in*

ravandaḷū lāgᵃnā-hā, ān dhã̄vᵃdī d̠zāhīn tyā-nā gaḷā-mā mīṭhī ghālī-
to-move *it-began,* *and* *running* *having-gone* *his* *neck-on* *embracing* *put-*

hī ān tyā-nā bagᵃḍī-mā bagᵃḍī ghālī-na tyā-lā guḷā dīnā-hā.
was *and* *his* *neck-on* *neck* *having-put* *him-to* *kiss* *given-was.*

VĀRLĪ.

The Vārlīs are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlīs have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlīs of the Dangs speak a Bhīl dialect, founded on Gujarātī.

The Vārlīs of Thana are also Bhīls, and their language must originally have been of the same kind as other Bhīl dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlīs have a tendency to shorten the words, and say for instance *kōṭ dzās*, instead of *kōṭhē̃ dzātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē̃*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāṅgūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāṭhī form is *vichārᵃlā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarātī.

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has *ē ;* thus, *tatha*, there; *paḍᵃlā̃*, it fell; *ḍukᵃra*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhā̃*, by him; *dēvā-tsē̃*, and *dēvā-chyā*, *gharā̃*, in God's house; *āhā̃*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davaḍᵃlā̃*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā̃* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍukᵃra*, swine, etc.

On the other hand, *ṇ*, *ḷ*, and *ḍ* are used as in the Dekhan. Thus, *māṇᵃsā-lā*, to a man; *dukāḷ*, famine; *paḍᵃlā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtē̃*, by himself; *tyā-nē*, his; *marēl*, dead; *dzarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Vārlī Dialect.   (District Thana.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना बासला विचार, बा इस्टेलाचा भाग जो माला येल तो दे। मंघा बानी इस्टेलाचा भाग सरखा वाँटून दिल्हा। मंघा थोडक्याँ दीसानीं लहाना पोयरा असघ लांब बिंजे गावाँत चेन गेला। मंघ तय जाऊन असघ इस्टेल उधळून टाकला। मंघा तेन्हाँ असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलँ। त्या-खाल तो तथचे एका असामी-जवळ जाऊन रह्ला। ते असामीन त्याला डुकर चाराया त्याच्या शेताँत दवडलँ। तद्द्याँ डुकर टरफल खात ती पोतें खाऊन पोट भराँव असँ त्याला वाटलँ। पण त्याला कोणी काँहीं दिलँ नाहीं। तद्द्याँ त्याची सुद जरा वलली न बोलला। माझे बासचेँ घराँ कोठेक मजुराना खाया मिलत आहँ न मी भुकेचा फार आभदलत आहँ। मी अथशी माझे बा-कडे जाईन न त्याला सांगन, बा मी देवाचेँ उलटाँ न तुझे पुढाँ पाप केला आह। आग्राशीं तुझा पोयरा मी आहे अस तूँ समजशीं नको। तुझा मी एक चाकरुच जसा आहँ॥

[No. 35.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Vārlī Dialect. (District Thana.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān̐ʲsā-lā dōn pōyʲrē hōtē. Tyāt-śī lahānā bās-lā
One man-to two sons were. Them-in-from the-younger father-to

vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā
asked, 'father estate-of share which me-to shall-come that give.' Then

bā-nī istēlā-tsā bhāg sarʲkhā vāṭūn dilhā. Maṅghā thōḍʲkē̐
father-by estate-of share like having-divided was-given. Then few

disā-nī̐ lahānā pōyʲrā asʲgha lāmb bindzē gāvāṭ ghēn
days-in the-younger son all far another to-village having-taken

gēlā. Maṅgh tatha dzāūn asʲgha istēl udhʲḷūn ṭākʲlā.
went. Then there having-gone all estate having-squandered was-thrown.

Maṅghā tē-nhā̐ asʲgha khartsūn ṭākʲlyā-var tatha mōṭhā dukāḷ
Then him-by all having-spent being-thrown-after there great famine

paḍʲlā. Tai-śī tyā-lā hāl paḍʲlā̐. Tyā-khāl tō tath-tsē ēkā
fell. Therefore him-to distress fell. That-under he there-of one

asāmī-dzavaḷ dzāūn rahʲlā. Tē asāmī-na tyā-lā ḍukʲra tsārāyā
person-near having-gone stayed. That person-by him-to swine to-feed

tyā-chyā śētā̐t davaḍʲlā̐. Taī ḍukʲra ṭarʲphal khāt tī
his in-field it-was-sent. There swine husks used-to-eat them

pōtē̐ khāūn pōṭ bharā̐va asā̐ tyā-lā vāṭʲlā̐. Paṇ
himself-by having-eaten belly should-be-filled thus him-to it-seemed. But

tyā-lā kōṇī kā̐hī̐ dilā̐ nāhī̐. Taī tyā-chī sud
him-to (by-)anybody anything was-given not. Then his consciousness

dzarā valʲlī na bōlʲlā, 'mādzhē bās-tsē̐ gharā̐ kōḍhēk
somewhat was-turned and he-said, 'my father-of in-house how-many

madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābhʲdalat āhā̐. Mī
servants-to to-eat got is, and I hunger-of much perishing am. I

ath-śī mādzhē bā-kaḍē dzāin na tyā-lā sāṅgau, "bā, mī
here-from my father-to will-go and him-to will-say, "father, (by-)me

Dēvā-tsē̐ ulʲṭā̐ na tudzhē pudhā̐ pāp kēlā āha. Āthā-śī tudzhā pōyʲrā mī
God-of against and thee before sin done is. Now-from thy son I

āhē asa tū samadzʲśī nakō. Tudzhā mī ēk tsȧkaru-ts dzasā āhā̐." '
am thus thou wilt-consider not. Thy I one servant-only like am." '

VĀḌ^AVAḶ.

The Vāḍvaḷs are one of the sub-tribes of the Pāchkaḷsī Kuṇ^abīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaḷsī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral ḍ is not, however, changed to r after vowels; thus, ghōḍā, a horse. The cerebral ṇ is often written, but seems to be pronounced as a dental, n being often written instead; thus, pāṇī, water; but kōṇī, anyone. The cerebral ḷ is used as in the Dekhan; thus, dōḷā, an eye; miḷ^alā, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vāḍ^avaḷ shares with several Bhīl dialects. The most important ones are as follows :—

Ch becomes s or ś; thus, sākar, a servant; sānd, moon; śār, four.

S and ś become h, i.e., probably the sound of ch in 'loch.' Thus, hōna, gold; bah, sit; hāṅgat^ala, it was said; hēt, field; hēmbar, hundred. The s of the genitive suffix sā usually becomes h and is often dropped altogether; thus, bābā-hā, bābā-yā and bābā-ā, of the father; tyā gāvśā dukān^adārā-hyā mērsan, from a shopkeeper in the village. Compare the Bhīl dialects of Chhota Udepur, etc.

H is regularly dropped; thus, āth, a hand; āy, he is. Forms such as hāy, he is; hōtā, he was, are, however, also met with, and h is perhaps in reality a feeble h-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, sāt, seven; vīs, twenty; pannās, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find a in many places where the dialects of the Dekhan have ē; compare dila, it was given; lāg^ala, they began.

The Anunāsika is usually dropped; thus, barī māh^ana, good men; tyāt-na, from among them.

The case of the agent usually ends in n; thus, bābān, by the father; tyān, by him; mīn and mīna, by me.

The genitives of the personal pronouns are māā, māyā, māy, my; tuā, tuvā, thy; ām-sā, our; tum-sā, your.

The verb substantive is hāy, or āy in all persons of the singular; the plural forms are 1, (h)āt, 2, āhā, āt, 3, (h)āt. The past tense is 1, (h)ōtāv, ōtā, 2, hōtā, 3, hōtā; plural, hōtē.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, mār^atāy, I strike; 2, mār^atē, 3, mār^atē, plural 1, mār^atāv, 2, mār^atā, 3, mār^atāt. 'You go' is tumī dzā.

The past tense is regularly formed; thus, gēlāv or gēlā, I went, 2, gēlā, 3, gēlā; plural 1, gēlāv, 2, gēlē, 3, gēlē.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, ālāy, he has come; gēl^atāv, I have gone; mēl^atā, he had died. A curious form is paḍ^alōā, he was lost.

Future forms are ahēn, I shall be; sāllān, I shall go; hāṅgēn, I shall say; mārihīl, thou wilt strike, etc.

Some forms and words are Gujarātī and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hī* (*bāyᵏkō*), one's own (woman), wife; *bhukē*, with hunger; *pōṭ bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VĀDᴬVAL DIALECT.

(DISTRICT THANA.)

एका माहणाला दोन पोर होते । त्यातन धकला बाबाला बोलला, बाबा माय वाच्याअ इस्टेक माला दे । मग त्यान त्याला इस्टेक वाटून दिला । मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन तयाला पैसा उडवाया लागला । मग त्यान जकल खपड्रैल्या-वर तयाला मग घणा दुकाळ पडला । त्या-करतां त्याला आडसण पडली । तवा तो तटनन एकाये मेरे जाजन रेयला । त्याला त्यान डुकर साराला त्याया हितात धडल । तवा डुकर जी टरफल खात आहत त्या-अरती त्यान माये पीट भरावो अह त्याला वाटल । आन कोनी त्याला काय देई नाय । मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडीं-रोटी आय । पण आती मी भुकी मरतय । मी उठून बाबाया-तय साङ्गान आन त्याला हांगेन, वो बाबा, मिन आबाला वेगळ व तुया मेरे पाप कील । आता तुआ होकरा बोलाया मी घटत नाय । माला एका साकरा हारक ठेव । मग तो उठला-न बाबाया मेरे गेला । तो लांब अहे आवड्यांत त्याआ बाबा त्याला बगून कळवळला । मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला । मग पोर त्याआ बोलला, बाबा, मी आबाला वेगळ व तुया मेरे पाप कील । आता तुवा होकरा बोलाला मी घटत नाय । पण बाबान साकराला हांगतल । बर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल । मग आपण जकले जाण खावन हौस करू । कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला । तवा ते मजा करू लागल ॥

U

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Vāḍˡvaḷ Dialect. (District Thana.)

TRANSLITERATION AND TRANSLATION.

Ēkā māhˡṇā-lā dōn pōr hōtē. Tyāt-na dhakˡlā bābā-lā
One man-to two sons were. Them-among-of the-younger father-to

bōlˡlā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk
said, 'father, my share-of estate me-to give.' Then him-by him-to estate

vāṭūn dila. Mag thōḍyā dihāt dhakˡlā pōr dzakˡla
having-divided was-given. Then few in-days the-younger son all

hāvˡṭūn lāmb gēlā, ān tayālā paisā uḍˡvāyā lāgˡlā. Mag
having-collected far went, and there money to-squander began. Then

tyān dzakˡla khapaīlyā-var, tayālā mag ghaṇā dukāḷ paḍˡlā.
by-him all being-spent-after, there then mighty famine fell.

Tyā-karˡtã̄ tyā-lā āḍˡsan paḍˡlī. Tavā tō taṭˡnan ēkā-yē mērē
Therefore him-to difficulty fell. Then he there-of one-of near

dzāūn rēyˡlā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field

dhaḍˡla. Tavā ḍukar jī ṭarˡphal khāt āhat tyā-arˡtī tyān, 'mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, ' my

pōṭ bharāvō,' aha tyā-lā vāṭˡla. Ān kōnī tyā-lā kāy
belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything

dēī nāy. Mag tō hudī-var ālā-n bōlˡlā, 'mā-yā bābā-yā gharā sākˡrā-lā
gave not. Then he senses-on came-and said, ' my father's in-house servants-to

kavˡḍī rōṭī āy. Paṇ ātē mī bhukē marˡtay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father

tay sallān ān tyā-lā hāṅgēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā
to will-go and him-to will-say, " O father, by-me Heaven-to against and thee-of

mērē pāp kēla. Ātā tu-ā hōkˡrā bōlāyā mī ghaṭat nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one

sākˡrā hārˡka ṭhēv."' Mag tō uṭhˡlā-n bābā-yā mērē gēlā. Tō lāmb
servant like keep."' Then he arose-and father-of near went. He far

āhē āvˡḍyã̄t tyā-ā bābā tyā-lā bagūn kaḷˡvaḷˡlā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running

mārˡlī an tyā-ā gaḷyā-lā aṭī mārˡlī va tyā-ā mukā ghēṭˡlā.
was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pŏr tyā-ā bŏl^alā, 'bābā,   mī   ābā-lā   vēgaḷ   va   tu-yā mērē păp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin

kēla.   Ātā tu-vā hŏk^arā bŏlā-lā   mī   ghaṭat nāy.'   Paṇ   bābān   sāk^arā-lā
is-done. Now thy son to-say I worthy not.' But the-father-by servants-to

hāṅgat^ala,   'bara āṅg^aḍa   āṇūn   yā-ā āṅgāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand

vāk^aḍā ghal āṇi pāyā-mand dzōḍā ghal.   Mag   āpaṇ   dzak^alē   dzāṇ
ring put and feet-on shoes put. Then we all persons

khāv^an   haus   karū.   Kāraṇ   yō mā-ā pūt mēl^atā,   tō   pun   jitā
having-eaten feast shall-make. Because this my son had-died, he again alive

dzālā;   va   paḍ^alōā,   tō   miḷ^alā.'   Tavā   tē   madzā   karū   lāg^ala.
became; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ^aGĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ^agī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ^aval. Compare *ghōḍā*, a horse; *pāṇī* and *pānī*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vīs*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ^aval; thus, *tuyā bābā-hyā gharāt kav^eḍē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ^aval and Phuḍ^agī are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

Ch has become *s* and *h*; thus, *sākar*, a servant; *nāsᵃtyāt*, they dance; *āḍᵃhaṇ*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rānḍā-ā*, of prostitutes.

S becomes *h*; thus, *dihāt*, in a day; *hōkᵃrō*, a son; *hēt*, a field. *Ns* becomes *hṇ* and *rs hr*; thus, *māhṇā-dō*, to a man; *vahrē*, years.

Lil becomes *il*; thus, *bōilō*, he said; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkaṇī; thus, *hōkᵃrō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *ānandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *māhᵃṇā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bāpā-tē*, to the father; *sākᵃrā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *marᵃtē*, I die; *vāṭᵃtē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍᵃlā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT.　　　　　　　　(DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकुलो बापाते बोद्दुलो,
दादा, जो माहो वीटिकीहो वाटो आहेदे तो माहो माते दे । मिंगे त्याह त्यान
धन वाटून दिला । मिंगे थोड्या दिहात धाकालो होकरी जकला हवटून कडसो-
कडे गीलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-
मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला
आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साळ्या धाडला । तिगळा डुकर
जी हालपटे खाल्यात ती आपण खायाँ अहँ वाटते । कोणे त्याला काय दिला नाय ।
तिगळा तो धारे-वर येजन बोद्दुलो, माझा बापाझा तडे साकरादो कवडे रोठ्यो
खायादो हात, अने मे भुकेदे मरते । मे आते बापाझा-तडे जाते आन त्याला
हांगाते, ओ बाबा, मे आभाझा इरुद आन तुया-मेरे पाप केला । आते तुवा
होकरी हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठीव । मिंगे तो उठून
आपल्या बाबा च्यातो गीला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-
वळ्ळो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको
घेटलो । मिंगे त्याओ होकरी त्याला बोद्दुलो, बाबा, आभाझा इरुद अने तुया-मेरे
पाप केला अने मे आते तुवो होकरी हांग्या हारको नाय । तो पण बाप साकरादे
बोद्दुलो । बरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने
वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण
माहो होकरी मेलतो तो आते जेतो जाली, आन भालो तो लाळो । तिगळा ते
आनंदाहे हांडी लागली ॥

तिगळा त्याओ मीठो होकरी हेतात होतो । तो घराया आलो तोड्या-
मिने तुरे वाजल्यात आन नासल्यात आहो आकिलो । तिगळा एका साकराला
हाक मारिली आन दुसारला हे काय हाय । तो बोद्दुलो, तुवो भा आलो अन
तो तुआ दादाला हुकाहे मिळालो त्याहाटी मीठा जिवण केले । तिगळा तो रागाहे
घराँत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या हमजाऊ लागली ।
तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे वहरे साकरी केली, आन

तुई चांगी कते नाकारली नाय । तो पण होपल्या-बराबर सैन करेई तरी तु माते बोकारूला दिला नाय । आन जाणे तुआ धन रांडाआ-बरीबर खाला तो तुओ होकरी आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप बोद्दलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय । पण आहा आणंद् कर्यो अद्दी रीतस हाय । कारण तुबो भा मेलतो तो जेतो जालो व भालो तो लालो हाय ॥

[No. 37.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT.   (DISTRICT THANA.)

Kōṇē ēkā māh⁴ṇā-dō dōn put hōtē.   Tyāt-nē   dhākulō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to

bōilō, 'dādā, dzō māhō vīshṭēkī-hō vāṭō āhēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine

mā-tē dē.' Miṅgē tyāh tyān dhan vāṭūn dilā.
me-to give.' Then to-him by-him wealth having-divided was-given.

Miṅgē thōḍyā dihāt dhāk⁴lō hōk⁴rō dzak⁴lā hav⁴ṭūn kaḍ⁴sō-kaḍē
Then few in-days the-younger son all having-gathered abroad

gēlō ān nir⁴bhayē dzaklyā paiśā-hō nikāl pāḍ⁴lō. Miṅgē tyā-yā
went and without-fear all money-of spending effected. Then him-of

mēr⁴sā dzak⁴lā khap⁴lyō-var tyā gāvā-minē mōṭhō dukāḷ
near-being all being-spent-after that village-in great famine

paḍilō. Tyā-hē tyā-lā āḍ⁴haṇ dzālī. Tēg⁴ḷā tō tyā gāvā-minē ḍukar
fell. Therefore him-to difficulty became. Then he that village-in swine

sāryā dhāḍ⁴lā. Tig⁴ḷā ḍukar jī hāl⁴paṭē khātyāt tī āpaṇ
to-feed was-sent. Then swine which husks eat that himself-by

khāyā̃ ahā̃ vāṭ⁴tē.   Kōṇē tyā-lā kāy dilā
should-be-eaten thus appears. (By-)anyone him-to anything was-given

nāy. Tig⁴ḷā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā taḍē
not. Then he senses-on having-come said, ' my father-of place-at

sāk⁴rā-dō kav⁴ḍē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar⁴tē.
servants-to how-much breads eating-for are, and I hunger-with die.

Mē ātē bāpā-hā taḍē dzātē ān tyā-lā hāṅgātē, " Ō bābā,
I now father's place-to will-go and him-to will-say, "O father,

mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done. Now thy

hōk⁴rō hāṅgyā mē hār⁴kō nāy. Tuyā ēkā sāk⁴rā hār⁴kā mā-tē thōv." '
son to-say I worthy not. Thy one servant like me keep." '

Miṅgē tō uṭhūn āp⁴lyā bābā hyā-tō gēlā. Tō lāmb hāy,
Then he having-risen his-own father this-to went. He far is,

tōv tyā-hō bāp tyā-dō dēkhōn kaḷ⁴vaḷ⁴lō ān tyā-nē
then his father him having-seen felt-compassion and him-by

dhāōn tyā-yā galyā-dō āṭhī ghāīlō ān tyā-dō gōkō ghēṭ⁴lō.
having-run his neck-to embracing was-put and him-to kiss was-taken.

Miṅgē tyā-ō hōkᵃrō tyā-lā bōilō, 'bābā, ābhā-hā irud anĕ
Then his son him-to said, 'father, Heaven-of against and

tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōkᵃrō hāṅgyā hārᵃkō
thee-of before sin is-done, and I now thy son to-say worthy

nāy.' Tō-paṇ bāp sākᵃrā-dē bōilō, 'barā āṅgᵃdā hādōn
not.' Still-however the-father servants-to said, 'good coat having-brought

tyā-yā āṅgā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on

vāṇō ghāl. Miṅgē āpaṇ jivō majyāyē bēhō. Kāraṇ māhō
shoes put. Then we will-eat in-merriment will-sit. Because my

hōkᵃrō mēlᵃtō, tō ātē jētō dzālō; ān bhālō, tō lālō.'
son dead-was, he now alive became; and was-lost, he was-found.'

Tigᵃḷā tē ānandā-hē hāṇḍō lāgᵃlō.
Then they joy-with to-overflow began.

Tigᵃḷā tyā-ō mōṭhō hōkᵃrō hētāt hōtō. Tō gharā-yā ālō
Then his eldest son in-fields was. He house-to came

tōḍyā-minē turē vādzᵃtyāt ān nāsᵃtyāt āhō ākilō. Tigᵃḷā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one

sākᵃrā-lā hāk mārilī ān isārᵃlā, 'ī kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is?' He

bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḷālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,

tyāhāṭī mōṭhā jivaṇ kēlē.' Tigᵃḷā tō rāgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house

khirē-nāy. Tigᵃḷē tyā-ō bāp bār yēon tyā hāmᵃdzāū
would-enter-not. Then his father out having-come him to-appease

lāgᵃlō. Tigᵃḷā tyā-nē̃ bāpā-lā hāṅgilā, 'bag, mē tu-ī
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy

āvᵃdē vahᵃrē sākᵃrī kēlī, ān tu-ī hāṅgī katē nākārᵃlī
these-many years service was-done, and thy word ever was-neglected

nāy. Tō-paṇ hōpᵃlyā-barābar sain karēī, tarī tu mā-tē
not. Still friends-with merry should-be-made, then (by-)thee me-to

bōkᵃru-lā dilā nāy; ān dzā-ṇē tu-ā dhan rāṇḍā-ā-barōbar
a-kid was-given not; and whom-by thy wealth prostitutes-of-with

khālā tō tu-ō hōkᵃrō ālō, tigᵃḷā tyā-ā karitā mōṭhē jivᵃnē
was-eaten that thy son came, then his for-sake great feast

kēlē.' Tigᵃḷā tyā-ā bāp bōilō, 'tū dzakᵃlō dzalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near

hā, ān mā-ī dzakᵃla dhan tu-ā-ts hāy. Paṇ āhā āṇand
art, and my all wealth thine-only is. But thus happiness

karyō-ahī		rītas	hāy.	Kāraṇ	tu-vō	bhā	mēlᵃtō,	tō	jētō
should-be-made-thus		*proper*	*is.*	*Because*	*thy*	*brother*	*dead-was,*	*he*	*alive*
dzālō;	va	bhālō,	tō	lālō	hāy.'				
became;	*and*	*was-lost,*	*he*	*found*	*is.'*				

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlas returned at the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vādᵃvaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀṄGĒLĀ DIALECT. (DISTRICT THANA.)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो माल्मत्तेद्दो वाँटो माना घेव्याद्दो तो दे । मिंगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिद्दान धाकलो पोर सखली जमा करून टूर देशाँत गेलो आणि तयाँ उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशाँत बोठो दुकाळ पडलो । त्या-मुळेँ त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मर्नीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या द्देताँत धाडलो । तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोट भरवेँ अद्दे त्याला वाटला । आणि कुण त्याला कय दिलेँ नय । मिंगे तो शुद्दी-वर येऊन बोललो । माया बापाद्दो कवडो मोलकऱ्यास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाद्दा विरुद्द व तुया द्दमोर पाप केलेँ न ते आताँ-पासून तुयो पोर मी बोलव्याला लायक नय । आपल्या एका मोल- कऱ्या प्रमाणेँ माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवाँ तो टूर आय अवळ्या-मर्नीं त्याद्दो बापू त्यास बघून काळवळलो । आणि त्यान धावून त्याद्दा गळ्याँत मिठी घातिली व त्याद्दा चुंबो घितिलो । मिंगे पोर-त्याला बोललो बापा देवाद्दा विरुद्द व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकराँस द्दांगि- तला । बरी झगो आणून याला घाल, आणि याद्दा द्दाताँत आँगठी व पाया-मर्नीं जोडा घाल । मिंगे आपून खाऊन मजा करूँ । कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व द्दरपलतो तो द्दापडलो । तवाँ ते मजा करूँ लागला ॥

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

So-called MĀṄGĒLĀ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā mān⁸sā-lā dōn pōrã hōtī̃. Tī-man-sō dhāk⁸lō
Some-one man-to two sons were. Them-in-of the-younger

bāpā-lā bōl⁸lō, 'bāpā, jō māl⁸mattē-hō vã̄ṭō mā-nā yēvyā-hō tō dē.'
father-to said, 'father, which property-of share me-to is-to-come that give.'

Miṅgē tyā-lā sampatti vã̄ṭun dilī. Miṅgē thōḍ⁸yā
Afterwards them-to property having-divided was-given. Afterwards few

dihā-n dhāk⁸lō pōr sakh⁸lī jamā karūn dūr dēśã̄t gēlō
days-after younger son all together having-made far country-in went

āṇi tayã̄ udhaḷēpaṇā-na vāgūn āp⁸lī sampatti uḍavilī. Miṅgē
and there riotousness-with having-lived his property was-wasted. Afterwards

tyān sakh⁸lī kharchilyā-var tyā dēśã̄t bōṭhō dukāḷ paḍ⁸lō.
him-by all being-wasted-on that country-in big famine fell.

Tyā-muḷẽ tyā-lā aḍ⁸chaṇ paḍū lāg⁸lī. Tavã̄ tō tyā dēśā-manĩ ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one

mān⁸sā-khanī jāūn rēlō. Tyān tar tyā-lā ḍuk⁸rā sār⁸vyā-lā āp⁸lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own

hētã̄t dhāḍ⁸lō. Tavã̄ ḍuk⁸rā jī̃ ṭar⁸phaḷā khāt hōtī̃, tyā-var tyān
field-in was-sent. Then swine which husks eating were, those-on him-by

āp⁸lā pōṭ bhar⁸vẽ ahē tyā-lā vāṭ⁸lā. Āṇi kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to

kay dilẽ nay. Miṅgē tō śuddhī-var yēūn bōl⁸lō, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my

bāpā-hō kav⁸ḍō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn
father-of how-many servants-to sufficient bread is, and I hunger-with

mar⁸tã̄. Mī uṭhūn āp⁸lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die. I having-arisen my-own father-near will-go and him-to will-say, " O

bāpā, mī Dēvā-hã̄ viruddh va tu-yā hamōr pāp kēlẽ, na tē
father, (by-)me God-of against and thee-of before sin was-done, and that

ātã̄-pāsūn tu-yō pōr mī bōl⁸vyā-lā lāy⁸k nay. Āp⁸lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-

pramāṇẽ mā-nā ṭhēv." ' Miṅgē tō uṭhūn āp⁸lyā bāpā-khanī
like me keep." ' Afterwards he having-arisen his-own father-near

gēlō. Tavã̄   tō   dūr   āy   avᵃdhyā-manĩ̄   tyā-hō   bāpū   tyās   baghūn
went.   *Then*   *he*   *far*   *is*   *that-much-in*   *his*   *father*   *him*   *having-seen*

kaḷᵃvaḷᵃlō.   Āṇi   tyān   dhāvūn   tyā-hā   gaḷyãt   miṭhī   ghātilī   va
pitied.   *And*   *him-by*   *having-run*   *his*   *neck-on*   *embrace*   *was-put*   *and*

tyā-hā   chumbō   ghitilō.   Miṅgē   pōr   tyā-lā   bōlᵃlō,   ' bāpā,   Dēvā-hā
his   *kiss*   *was-taken.*   *Afterwards*   *son*   *him-to*   *said,*   *' father,*   *God-of*

viruddh   va   tu-yā   samōr   min   pāp   kēlē   āy.   Āṇi   āthā-pāsūn   tu-yō   pōr
against   *and*   *thee-of*   *before*   *by-me*   *sin*   *done*   *is.*   *And*   *now-from*   *thy*   *son*

bōlᵃvyā-lā   mī   yōgya   nay.'   Parantu   bāpān   āpᵃlyā   sākᵃrãs   hāṅgitᵃlā,
saying-for   *I*   *worthy*   *not.'*   *But*   *the-father-by*   *his*   *servants-to*   *it-was-said,*

' barō   jhagō   āṇun   yā-lā   ghāl,   āṇi   yā-hā   hātãt   āṅgᵃṭhī   va
' good   *cloth*   *having-brought*   *this-one-to*   *put,*   *and*   *this-of*   *on-hand*   *ring*   *and*

pāyā-manĩ̄   jōḍā   ghāl.   Miṅgē   āpūn   khāūn   majā   karũ.   Kāraṇ
feet-on   *shoes*   *put.*   *Then*   *we*   *having-eaten*   *merry*   *will-make.*   *Reason*

yō   mā-yō   pōr   marālᵃtō,   tō   phirūn   jitō   jhālō ;   va   harapalᵃtō   tō
this   *my*   *son*   *dead-was,*   *he*   *again*   *alive*   *became ;*   *and*   *lost-was*   *he*

hāpaḍᵃlō.'   Tavã̄   tē   majā   karũ   lāgᵃlā.
was-found.'   *Then*   *they*   *merry*   *to-make*   *began.*

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēḍ Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēśmukhs and the Dēśpānḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

Ē and *ō* are commonly written *yā* and *vā̃*, respectively. Thus, *tyā*, Standard *tē̃*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē̃*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

A apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *ṇ*, *ḍ*, or *ḷ*. Compare *pāṇī*, water; *ghvārā*, horse; *ḍvālā*, eye.

Ts is often substituted for *s*; thus, *hitstsā*, share; *dutskōl*, famine.

V is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāṭ*, eight; *nhav*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēt·la* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *mādzhā* and *mā̃dzā*, my; *tyāhā* and *tyātsā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā̃* and *mīhā*, by me; *tuyā̃* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing.	1 *hāyē*	Plur.	1 *hāvō*
	2 *hāyēs*, *hāyas*		2 *hā*
	3 *hāyē*, *hāy*		3 *hāyēt*, *hīyēti*.

Other verbal forms are regular. Compare *ālāy*, he has come; *dzāin*, I shall go; *mhanan*, I shall say.

Note *sāṅgla*, said; *tsārāyāsnī*, in order to tend; *mhaṅgāy-lā*, to be called; *vāṭun-sani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.   (DISTRICT THANA.)

क्याना थोक्या मानसाला द्यान मुलग व्हत । स्त्रानीख ल्या-मंधला धाक्ला
बापुसला म्हनला, बाबो जो माल्मिलक्तीचा हिच्चा मना मिलायचा तो मना
दे । मंग ल्यान तो समदा पैका वाटुन-शनि घिला । थोरक्या दिवसानी ल्या
धाक्ला प्यार समद दिर्वे गोला क्याहुन-शनि लांबच्या पर्देसाँत ग्याला स्त्रान तिठ
उधल्यपनान ब्याफाम रहून ल्या समदा धन उधलून टाक्ला । मंग ल्यान ल्या
दिर्वे समद खराचल्या-वर ल्या देशा-मन्हीं म्वाटा दुचकोल परला । ल्या-मुल ल्याला
जागो-जाग स्त्रारचान परू लागली । तंधी तो ल्या देशा-मंधल्या यक्या गिरस्ता पश्चि
जाउन-शनि स्त्रायला स्त्रान ल्या गिरस्तान डुकरा चारायास्नी स्त्रापल्या शातान
पाठइल । ती डुकरा जी टरफला खात व्हती ल्या-वरथि ल्यान स्त्रापला प्वाट भरावा
स्त्रस ल्याला क्यलल । स्त्रान ल्या वन्ती ल्याला क्यान काय बि घिला नाय । तंधी तो
सुधी-वर यजन म्हंगाला । मच्या बाबोच्या मंजुरदाराना प्वाट भर भाक्रोर घ्राये
स्त्रान मी भुकन मरोतो । मी उठुन-शनि स्त्रापल्या बापुस-क्यर जाद्रुन ल्याला म्हनन,
घ्रावो बाबो मिंच्या स्त्राक्यासा इरुधा स्त्रान तुच्या संबुख लय पाप क्याल घ्राये । स्त्राथा
इठुन-शनि तुँभा प्वार म्हंगायला मना लय सरमा वाटते । स्त्रापल्या यक्या चाक्यरा
परमान मना संभाल । तो उठुन-शनि स्त्रापल्या बापा-क्यर ज्याला । तव्वाँ तो लय टूर
स्त्राये इतक्या-मन्हीं ल्याचा बापुस ल्याला दिरुन-शनि लय क्यलवलला । ल्या वन्ती ल्यान
पलुन-शनि ल्याच्या गल्या-मन्हीं मिठी मरली स्त्रान ल्याच मुक घ्यातल । मंग प्वार
ल्यासनी म्हंगाला, वो बाप्पो स्त्राभाला इरुधा स्त्रान तुच्या संबुख मिंच्या पाप क्याल
घ्राये । स्त्रान स्त्राथा-पून तुभा प्वार म्हंगायला वास्तकि न्हायी । ल्या वन्ती
बापुसन स्त्रापल्या न्हाक्यरास फर्माइल, लय ब्यस योक डगला स्त्रानुन-शनि
याला पिहरवा । स्त्रान याच्या हाता-मन्ही यक मंटी पायान ज्वारा घाला । मंग
मांजोरी व्यासरू स्त्रानुन-शनि क्याटा स्त्रान स्त्रापुन बी खाजन पिउन-शनि खुचि

ह्वू । कारान कीं य माज प्वार म्याल ह्वत ल्या सजी झाल आन गमावला ह्वता ल्या गावला द्याये । तें नाचू उरून हरोस करायासनी लागले ॥

ल्या वक्ती ल्याचा वरला पुतुर शातान ह्वता । तो यवून घरा-गोटी घरा-कल्या-वर ल्यान वजची न्हाच द्यायीकल । तंधी चाकोर-मानसातील योक आसामी बलवुन-शनि ल्यान पुसल, ह्या काय द्याय । तवा ल्यान सांगल किनय तुझा भाव आलाय आन तो तुह्या बापुसला सुखाचा मिलला । आवह्या कर्तांना ल्यान मांजोरी वासरू कापला द्याये । तंधी तो लय कुर्धी भरुन-शनि आन मन्ही जाय-ना । म्हुन-शनि ल्याचा बाबो भायर यऊन ल्या संग ग्वारग्वार बोलू ह्यागला । पन बापुसला जाब धिला कीं पह्या मिंह्या इतकी साला तुह्या गोटी चाकरी करुन-शनि तुंह्या हुकुम बि कंदी ह्वारला न्हाय । तरी-पन मिंह्या आपल्या खेलगह्या-प खुचेली करावी म्हुन-शनि तुन्हा कंदी कडु बि धिला न्हाई । आन ज्यान तुंह्या समदा धन कलवातनी-संग खादुन-शनि टाकल्या ल्योयो तुझा प्वार आलाय तुन्हा ल्याच्या जिवासाठी मांजोरी ह्वासरू कापलास । ल्या वक्ती ल्यान ल्या-संग ब्वालन क्याल, प्वारा तु ह्यार घरी मह्या गोटी द्यायस । आन माँजी समदी धन-दौलत तुंजीच द्याये । परन्तु हरोस व आनोंद करावा ह्या वाजयी ह्वत । कारान की यो तुँजा भावो ग्याला ह्वता तो फिरुन सजी द्याये । गमावला ह्वता तो गावला द्याये ॥

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Māhārī Dialect.   (District Thana.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā   mānᵃsā-lā   dvān   mulᵃga   vhata.   Ānīkh   tyā-mandhᵃlā
Some-one   *man-to*   *two*   *children*   *were.*   *And*   *them-in-being*

dhākᵃlā   bāpus-lā   mhanᵃlā,   'bābō,   dzō   māl-milᵃkatī-tsā   hitstsā ma-nā
younger   *father-to*   *said,*   '*father*,   *which*   *property-of*   *share* *me-to*

milāy-tsā   tō   ma-nā   dē.'   Maṅg   tyā-na   tō   samᵃdā   paikā   vāṭun-
to-be-obtained   *that*   *me-to give.*'   *Then*   *him-by*   *that*   *whole*   *money*   *divided-*

śani   dhilā.   Thōrᵃkyā   divᵃsā-nī   tyā   dhākᵃlā   pvār   samᵃda   dirvē
having   *was-given.*   *Few*   *days-in*   *that*   *young*   *child*   *all*   *money*

gōlā   karun-śani   lāmbᵃchyā   pardēsãt   gyālā,   ān   tiṭha
together   *made-having*   *far-being*   *other-country-in*   *went,*   *and*   *there*

udhalyapanā-na   byāphām   rahūn   tyā   samᵃdā   dhan   udhᵃlūn
debauchery-with   *heedless*   *lived-having*   *that*   *all*   *property*   *wasted-having*

ṭākᵃlhā.   Maṅg   tyā-na   tyā   dirvē   samᵃda   kharātsᵃlyā-var   tyā   dēśā-
was-thrown.   *Then*   *him-by*   *that*   *money*   *all*   *spent-on*   *that*   *country-*

manhĩ   mvāṭā   duṭskōl   parᵃlā.   Tyā-mula   tyā-lā   dzāgō-dzāg   ārᵃtsān   parū
in   *big*   *famine*   *fell.*   *Therefore*   *him-to*   *everywhere*   *difficulty*   *to-fall*

lāgᵃlī.   Tandhī   tō   tyā   dēśā-mandhᵃlyā   yakā   girᵃstā-paśi   dzāun-śani
began.   *Then*   *he*   *that*   *country-in-being*   *one*   *householder-near*   *gone-having*

rhāyᵃlā.   Ān   tyā   girᵃstā-na   ḍukᵃrā   tsārāyās-nī   āpᵃlyā   śātān   pāṭhaïla.
lived.   *And*   *that*   *householder-by*   *swine*   *feeding-for*   *his*   *field-in*   *it-was-sent.*

Tī   ḍukᵃrā   jī   ṭarᵃphalā   khāt   vhatī   tyā-var-thi   tyā-na   āpᵃlā
Those   *swine*   *which*   *husks*   *eating*   *were*   *those-on-from*   *him-by*   *his-own*

pvāṭ   bharāvā   asa   tyā-lā   kalᵃla.   Ān   tyā   vaktī   tyā-lā   kvān
belly should-be-filled   *so*   *him-to*   *appeared.*   *And*   *that*   *time-at*   *him-to*   *by-anybody*

kāy-bi   dhilā   nāy.   Tandhī   tō   suddhī-var   yaūn   mhaṅgālā,   'mahyā
anything-even   *was-given*   *not.*   *Then*   *he*   *sense-on*   *come-having*   *said,*   '*my*

bābō-chyā   mañjurdārā-nā   pvāṭ-bhar   bhākōr   hāyē.   Ān   mī   bhuka-na
father-of   *hired-servants-to*   *belly-full*   *bread*   *is.*   *And*   *I*   *hunger-with*

marōtō.   Mī   uṭhun-śanī   āpᵃlyā   bāpus-kara   dzāin,   tyā-lā   mhanan,
die.   *I*   *arisen-having*   *my*   *father-near*   *will-go,*   *him-to*   *will-say,*

"hāvō   bābō,   mīhā   ākāsā   irudhā   ān   tuhyā   sambukh   laya   pāp
"*O*   *father,*   *me-by*   *heaven*   *against*   *and*   *of-thee*   *before*   *much*   *sin*

kyāla   hāyē.   Āthā   ithun-śani   tūdzhā   pvār   mhaṅgāy-lā   ma-nā   laya   sarᵃmā
done   *is.*   *Now*   *from*   *thy*   *son*   *call-myself-to*   *me-to*   *much*   *shame*

vāṭᵃtē. Āpᵃlyā yakā tsākᵃrā parmāna ma-nā sambhāl."' Tō uṭhun-
appears. Your-own one servant as me consider."' He arisen-

śani āpᵃlyā bāpā-kara jyālā. Tavã̄ tō laya dūr āyē, itᵃkyā-manhī̃
having his father-near went. Then he much far is, this-much-in

tyā-tsā bāpus tyā-lā hērun-śani laya kalᵃvalᵃlā. Tyā vaktī tyā-na
his father him-to seen-having much pitied. That time-at him-by

palun-śani tyāhā galyā-manhī̃ miṭhī mārᵃlī ān tyā-tsā muka
run-having his neck-on embracing was-struck and his kiss

ghyātᵃla. Maṅg pvār tyās-nī mhaṅgālā, 'vō bāppō, ābhā-lā irudhā
was-taken. Then child him-to said, 'O father, heaven-to against

ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tudzhā pvār
and of-thee before by-me sin done is. And now-from thy child

mhaṅgāy-lā vāstaki nhāyī.' Tyā vaktī bāpus-na āpᵃlyā nvhākᵃrās
to-call-myself fitness not-is.' That time-at father-by his servants-to

pharmāila, 'laya byas yōk ḍagᵃlā ānun-śani yā-lā pēhᵃravā; ān
it-was-ordered, 'much good one robe brought-having this-to put-on; and

yā-chyā hātā-manhī yak mandī, pāyān dzvārā ghālā. Maṅg māndzōrī
this-of hand-on one ring, feet-on shoes put. And fat

vhāsᵃrū ānun-śani kāṭā. Ān āpun bī khāūn piun-śani
calf brought-having kill. And we also eaten-having drunk-having

khuchi vhavū. Kārān kī̃ ya mādza pvār myāla vhata, tyā śajī
happy shall-be. Reason that this my child dead was, it alive

dzhāla; ān gamāvᵃlā vhatā, tyā gāvᵃlā hāyē.' Tē nātsū urūn
became; and lost was, it found is.' They dancing jumping

harōs kārāyās-nī lāgᵃlē.
joy to-make began.

Tyā vaktī tyā-tsā varᵃlā putur śātān vhatā. Tō yavūn
That time-at his big son field-in was. He come-having

gharā-gōṭī dharākᵃlyā-var tyā-na vajatrī nhāts hāyīkᵃla. Tandhī tsākōr-
house-near coming-on him-by music dance was-heard. Then servant-

mānᵃsātīl yōk āsāmī balᵃvun-śani tyā-na pusᵃla, 'hyā kāy hāya?'
men-among one person called-having him-by it-was-asked, 'this what is?'

Tavā tyā-na sāṅgᵃla kinay, 'tudzhā bhāv ālāy, ān tō tuhyā
Then him-by it-was-said that, 'thy brother come-has, and he thy

bāpus-lā sukhā-tsā milᵃlā. Āvaryā-kartānā tyā-na māndzōrī vāsᵃrū kāpᵃlā
father-to happiness-of was-met. This-reason-for him-by fat calf killed

hāyē.' Tandhī tō laya kurdhī bharun-śani ān manhī
is.' Then he much anger-with filled-having-become and inside

dzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-saṅga gvār-
would-not-go. Therefore his father outside come-having him-with sweet-

gvār bōlū lhāgᵃlā. Pan bāpus-lā jāb dhilā kī̃, 'pahya, mīhā
sweet to-speak began. But father-to answer was-given that, 'lo, me-by

Y

itᵃkī sālā tuhyā-gōṭī tsākᵃrī karun-śani tũdzhā hukum-bi kandī
so-many *years* *thy-near* *service* *done-having* *thy* *order-even* *ever*

mvārᵃlā nhāy. Tarī-pan mĩhā āpᵃlyā khēlᵃgaryā-pa khutsēlī
was-broken *not.* *Still* *me-by* *my* *playmates-with* *merriment*

karāvī mhun-śani tunhā kandī kaḍḍu bi dhilā nhāī. Ān
should-be-made *said-having* *thee-by* *ever* *kid* *even* *was-given* *not.* *And*

jyā-na tũjhyā samᵃdā dhan kalᵃvātᵃnī-saṅga khādun-śani ṭākᵃlhā,
whom-by *thy* *all* *property* *harlots-with* *eaten-having* *was-thrown,*

tyō yō tũdzhā pvār ālāy, tunhā tyā-chyā jivāsāṭhī māndzōrī vhāsᵃrū
that *this* *thy* *son* *come-has,* *thee-by* *his* *life-for* *fat* *calf*

kāpᵃlās.' Tyā vaktī tyā-na tyā-saṅga bvālᵃna kyāla, 'pvārā,
was-killed-by-thee.' *That* *time-at* *him-by* *him-to* *saying* *was-made,* *'son,*

tu hār gharī mahyā gōṭī hāyas; ān mã̄jī samᵃdī dhan-daulat tũjī-ts
thou *all* *time* *of-me* *near* *art;* *and* *my* *all* *property* *thine-only*

hāyē. Parantu harōs va ānōnd karāvā, hya vādzᵃyī vhata.
is. *But* *joy* *and* *happiness* *should-be-made,* *this* *proper* *was.*

Kārān kī yō tũdzā bhāvō myālā vhatā, tō phirūn sajī hāyē;
Reason *that* *this* *thy* *brother* *dead* *was,* *he* *again* *alive* *is;*

gamāvᵃlā vhatā, tō gāvᵃlā hāyē.'
lost *was,* *he* *found* *is.'*

KŌNKAṆĪ.

Kōṅkaṇī is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name Kōṅkaṇī seems to be of a relatively recent date. The authors who first **Name of the Language.** mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canarina, lingua bramana Goana*, and so forth. Kōṅkaṇī means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, Dakhaṇī and Kōṅkaṇī, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Kōṅkaṇī should be reserved for this latter form. It is pronounced *Kōṅkaṇī* and *Kōṅkṇī* in the north, and *Kōṅkaṇī* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī, Kuḍāḷī* and *Mālvaṇī*.

The Kōṅkaṇī language is spoken throughout the Konkan from Malwan in the north **Area in which spoken.** to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sashṭi, a province of Goa. In North Kanara, Kōṅkaṇī is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Kōṅkaṇī is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Kōṅkaṇī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Kōṅkaṇī, Gōmāntakī, and Bārdēskarī. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇs, which forms one of the subdivisions of the Śēṇvīs.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Kōṅkaṇī is, moreover, the main language of the State. It is usually known as Kuḍāḷī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where Kōṅkaṇī is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

Kōṅkaṇī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkōṭī.

Linguistic Boundaries.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

The estimates of the number of speakers which follow are based on local returns
Number of speakers. furnished for the use of the Linguistic Survey. Kōṅkaṇī
has been returned under various names, and these have
been added in the table which follows :—

Name of District or State.	Reported name of dialect.	Number of speakers.
Bombay Town and Island . . .	Kōṅkaṇī	24,000
" " " . . .	Kuḍāḷī	90,000
Ratnagiri	Goanese	2,300
"	Kuḍāḷī	302,000
Sawantwadi	Goanese	4,600
"	Kuḍāḷī	183,600
Kanara	Kōṅkaṇī	157,000
Belgaum	Kōṅkaṇī	4,150
"	Goanese	1,500
"	Bārdēskarī	2,500
Dharwar	Kōṅkaṇī	1,700
Kolhapur	Kōṅkaṇī	300
	TOTAL	773,650

To this total must be added the speakers of Dāldī and Chitpāvanī, two dialects
which form the connecting link between Kuḍāḷī, the northernmost dialect of Kōṅkaṇī,
and the Marāṭhī dialects of the Central and Northern Konkan. Both will be separately
dealt with below. The revised figures are 23,500 and 69,000 respectively. The total
number of speakers of Kōṅkaṇī and its sub-dialects in the districts which fall within the
scope of the Linguistic Survey are, therefore, as follows :—

Kōṅkaṇī, including Kuḍāḷī	773,650
Dāldī	23,500
Chitpāvanī	69,000
TOTAL .	866,150

Outside the Bombay Presidency Kōṅkaṇī has only been returned from Chanda in
the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras
Presidency, in Coorg, Mysore and Rajputana, and Kōṅkaṇī is, lastly, the principal
language of the Portuguese dominions in India. The final figures are, therefore, as
follows :—

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
TOTAL .	1,565,391

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Compare the authorities mentioned above on pp. 15 and ff.

Kôṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kôṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Literature.

Under such circumstances it cannot be wondered that the study of Kōṅkaṇī was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōṅkaṇī grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōṅkaṇī has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kōṅkaṇī does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old Kōṅkaṇī literature is said to have been written in the Dēvanāgarī alphabet
Written Character.
which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—Kōṅkaṇī is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēṇvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryāṅ*, for *paryant*, until; *śetāṅ*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāṭhī *śētā͂t*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēṇvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt^u*, son; *kēs^u*, hair; *dzāṇ^a*, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā́*, Standard *dahā*, ten; *sá* or *sŏ́*, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borē̃*, well; *boiṇ*, sister; *moṇ*, *mhaṇ*, and *mhuṇ*, say. It is then often lengthened before compound consonants; thus, *pōḍ-chē̃*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karŭn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvari*, Standard Marāṭhī *var*, on; *bōv*, much, but *bavuts*, with the emphatic particle *ts* added.

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns; thus, *vorsã*, Standard *varshẽ*, years. On the other hand the final *ẽ* in strong neuter bases is preserved as *ẽ* in Kōṅkaṇī; thus, *borẽ bhurgẽ*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ẽ* in the neuter plural being derived from Prakrit *āĩ*, while *ẽ* in the neuter singular goes back to a Prakrit *ayã*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē*; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

Ī and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet°li* and *ghet°lī*, she was taken; *mārūn* and *mārn*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऍ and ऑ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā*; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular; thus, *cheḍe gele*, the boys went; *kelẽ*, it was done; *sag°lẽ*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil; *śet*, field; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit; compare Māhārāṣṭrī Prakrit *tella*, oil; *chhetta*, field; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Paiśāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī; thus, *ghoḍo*, a horse; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō*; thus, *vāṭō*, ways; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ũk* or *õk*, or else in *ãk*; thus, *mhaṇõk*, to say; *mārũk* and *mārãk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words; thus, *yergo* for Latin *ergo*; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

Ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpãyk* and *bāpãĩk*, to fathers; *hãv*, *hãũ*, and *hāvã*, I. The correct spellings are probably *bāpãyk* and *hãv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boin*, Standard *bhain*, sister ; *bāv*, Standard *bhāū*, brother ; *gēr*, Standard *gharĩ*, at the house ; *āmī*, Standard *āmhī*, we ; *āṽ* and *hāṽ*, I ; *o* and *ho*, this. In *bōv*, much ; *rāvᵃlo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters ; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny* ; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āni*, Standard *āṇi*, and.

The cerebral *ḷ* is also used as in Standard. *Sakaḷ*, all, is probably different from *sagᵃḷo*, all.

V is often dropped before *i*, and occasionally also before *e* ; thus, *ikũk* and *vikũk*, to sell ; *isᵃkaḷ* and *visᵃkaḷ*, scattered ; *isār* and *visār*, forget ; *yepār*, business. It has sometimes an aspirated sound ; thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great ; compare Standard *vaḍīl* ; *vhāḏzap*, music ; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y* ; thus, *tuṽe* and *tuỹe*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes ; thus, *mhaṇ* for *mhann*, having said ; *hoḍḷo*, for *hoḍᵃlo*, big ; *dhāḍḷo* and *dhāḷo*, for *dhāḍᵃlo*, sent ; *meḷḷo* and *meḷo* for *meḷᵃlo*, he was found. Occasionally we find other instances of assimilation ; thus, *māllī*, for *mārᵃlī*, she was struck ; *vitsāllẽ* for *vitsārᵃlẽ*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n* ; thus, *dukrā-nĩ*, for *dukrã-nĩ*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *cheḍũ*, a daughter, a girl ; *tẽ khaĩ gēlẽ*, where did she (*lit.* it) go ? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female ; thus, *sunẽ*, dog, *bāil* or *bāilẽ sunẽ*, a bitch ; *dāḍlẽ ḍonk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ã̄* ; thus, *rāṇyo*, queens ; *vorsã̄*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yã̄* ; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyã̄k*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

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The oblique form is sometimes used for the genitive and even for the dative; thus, *Devā kurpā*, God's mercy; *kityā* and *kityāk*, what for? why? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form; thus, *bhukēn*, by hunger. The Saraswat Brāhmans of Karwar sometimes use this case irregularly; thus, *bāpsunē āsille-kaḍe*, father-by being-to, to where the father was; *hãvē tugeli tsākri kartã*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *tso*, fem. *chī*, n. *chẽ*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base; thus, *tyā gāv-chyā ekā gẽr rāvᵃlo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāṭhī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo*; thus, *mā-gelyā bāpsu-gelyā tsākrã-paikĩ*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vāṭēr*, on the road; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *śetã*, in the field; *garā*, in the house; *veḷĩ*, at the time, and so on.

With regard to **Pronouns,** the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham*; thus, *hāṽ, āṽ, hãv, hāũ*, I. The case of the agent in *hāvē* or *hãvē*, by me.

The Kōṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍāḷī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍāḷī forms also occur in Kōṅkaṇī proper. The usual forms are derived from *asũ*, to be, but we also occasionally find forms such as *hāy*, is; *hotā*, was; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhī.

The active and the passive constructions are used as in Standard Marāṭhī; thus, *hāṽ marᵃtã*, I die; *tāṇē sãsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly; thus, *tāṇē sāṅgᵃlẽ*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarātī. Thus, *tāṇē tā-kā dhāḍᵃlo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat; *hāḍīt*, they used to bring; *vharat*, they used to carry. On the other hand, Kōṅkaṇī has developed some new tenses.

The present tense differs from Marāṭhī in that it does not change for gender. Thus we find *to, tī,* and *tẽ nidᵃtā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo*; thus, *nidᵃtolõ*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *īn*, corresponding to

Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future; thus, *nidān*, I may sleep; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō*; thus, *nidᵃtālō*, fem. *-lĩ̄*, n. *-lẽ*, I was sleeping.

Kōṅkaṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nidᵃlō*, I slept; *nidᵃlã̄*, from *nidal āhã̄*, I have slept.

The two forms of the past participle, Marāṭhī *nidᵃlā* and *nidᵃlēlā*, have been differentiated in their use in Kōṅkaṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullō* or *nidᵃlolō*, I had slept; *gellō*, I had gone.

The infinitive in *ũ* is often used as an imperative; thus, *āsũ*, be; *gālũ*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korũk*, in order to do; *yēũ-chẽ āsā*, it is to be gone. The suffix *tso*, *chi*, *chẽ*, added to the infinitive in *ũ* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēũ-chẽ āsā*, Latin *eundum est*, a going should be done; *khuśālāy kar-chī āni santōs pāv-tso somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vẽ*, from which the subjunctive mood is formed; thus, *hã̄vẽ nid-chẽ*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hã̄vẽ māriye*, I can beat.

Dzā or *dzāy* is added in order to denote obligation or necessity; thus, *hã̄vẽ māridzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzāṇ*, to know, forms its present from the root; thus, *dzāṇã̄*, I know. The corresponding negative verb is *nyāṇã̄* or *neṇã̄*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go; compare Māhārāshṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōṅkaṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nida-nā*, he does not sleep; *nida-nānt*, they do not sleep; *nida-nātᵃlō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became; thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ũ* (*ō*); thus, *nidũk-nā*, I did not sleep; *vatsōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

KŌṄKAṆĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	*pūt*, a son	*goḍo*, a horse	*vāṭ*, a road	*kūḍ*, body	*rāṇī*, a queen	*vors*, a year	*burgẽ*, a child.
Instr.	*putān*	*goḍyān*	*vāṭēn*	*kuḍīn*	*rāṇyēn*	*vorsān*	*burgyān*.
Dat.	*putāk*	*goḍyāk*	*vāṭēk*	*kuḍīk*	*rāṇyēk*	*vorsāk*	*burgyāk*.
Gen.	*putā-chẽ*	*goḍyā-chẽ*	*vāṭe-chẽ*	*kuḍi-chẽ*	*rāṇye-chẽ*	*vorsā-chẽ*	*burgyā-chẽ*.
Loc. {	*putā-chēr*	*goḍyā-chēr*	*vāṭēr*	*kuḍīr*	*rāṇye-chēr*	*vorsār*	*burgyā-chēr*.
	putānt	*goḍyānt*	*vāṭēnt*	*kuḍint*	*rāṇyẽnt*	*vorsānt*	*burgyānt*.
Plur.							
Nom.	*pūt*	*goḍe*	*vāṭō*	*kuḍi*	*rāṇyo*	*vorsã̄*	*burgī*.
Instr.	*putã̄-nī*	*goḍyã̄-nī*	*vāṭã̄-nī*	*kuḍī-nī*	*rāṇyã̄-nī*	*vorsã̄-nī*	*burgyã̄-nī*.
Dat.	*putã̄k*	*goḍyã̄k*	*vāṭã̄k*	*kuḍĩk*	*rāṇyã̄k*	*vorsã̄k*	*burgyã̄k*.
Gen.	*putã̄-chẽ*	*goḍyã̄-chẽ*	*vāṭã̄-chẽ*	*kuḍĩ-chẽ*	*rāṇyã̄-chẽ*	*vorsã̄-chẽ*	*burgyã̄-chẽ*.

Postpositions are added to the oblique form; thus, *bāpā-kaḍe* or *bāpāy-kaḍe*, with the father; *putā-lāgī*, near the son. The genitive is inflected as an adjective; thus, *bāpā-chī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good; fem. *borī*, n. *borẽ*, obl. *boryā* and *borẽ*; plur. *bore*, f. *boryō*, n. *borī*. Other adjectives do not change.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	*hã̄v*	*āmī*	*tũ*	*tumī*[1]	*āpuṇ*	*kōṇ*	*kitẽ*	(1) Also used as an honorific singular.
Instr.	*hã̄vẽ*	*āmī*	*tuvẽ*	*tumī*	*āpᵃṇẽ*	*koṇẽ*	*kityān*	
Dat.	*mā-kā*	*ām-kã̄*	*tu-kā*	*tum-kã̄*	*āpᵃṇāk*	*koṇāk*[2]	*kityāk*	(2) Plural *koṇãk*, etc.
Gen.	*mojẽ*	*ām-chẽ*	*tujẽ*	*tum-chẽ*	{ *āpᵃlẽ* / *āpᵃṇā-chẽ* }	} *koṇā-chẽ*	*kityā-chẽ*	
Obl.	*mojyā*	*ām-chyā*	*tujyā*	*tum-chyā*	*āpᵃlyā*	*koṇā*	*kityā*	

	That				
	masc.	fem.	neuter.	plural.	
Nom.	*to*	*tī*	*tẽ*	*te*, f. *tyō*, n. *tī*	Instead of *tā-kā*, etc., we also find *te-kā*, *tyā-kā*, etc.
Instr.	*tāṇẽ*	*tiṇẽ*	*tāṇẽ*	*tā-nī*	
Dat.	*tā-kā*	*ti-kā*	*tā-kā*	*tã̄-kã̄*	So also *ho*, *hī*, *hẽ*, obl. *hyā*, this; *dzo*, *jī*, *jẽ*, obl. *jyā*, which.
Gen.	*tā-chẽ*	*ti-chẽ*	*tā-chẽ*	*tã̄-chẽ*	
Obl.	*tyā*	*tyā*	*tyā*	*tyā*	

Indefinite pronouns are *kōṇ*, some one; *kon-ī*, anyone; *khĩī*, something.

III.—VERBS.

A. Verbs Substantive—

Āsŭ, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsã̄* and *āhã̄*. Both are conjugated in the same way. Thus, *āsã̄*, I am; *āsāy*, thou art; *āsā*, he is; *āsã̄v*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*nã̄*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nã̄v*, 2. *nāt*, 3. *nānt*; or *naĩ* throughout. Imperfect *nat*ᵃ*lõ*, I was not; Past *nas*ᵃ*lõ*, I was not.

B. Finite Verb—

FIRST CONJUGATION.—*nidŭk* or *nidŏk*, to sleep.

Verbal Nouns, *nid-chẽ, nidŭ-chẽ, nidŭk*, to sleep.

Participles, Present, *nidat, nid*ᵃ*tolo*; Imperfect, *nid*ᵃ*tālo*; Past, *nid*ᵃ*lo*; Future, *nid*ᵃ*t̲so*, he who will sleep.

Conjunctive Participle, *nidūn, nidon, nidn*, having slept.

Adverbial Participle, *nid*ᵃ*tanã̄, nid*ᵃ*tã̄ āstanã̄*, while sleeping.

		Present.	Past.	Perfect.	1st Future.	2nd Future.	Imperative.
Sing.	1	*nid*ᵃ*tã̄*	*nid*ᵃ*lõ*; f. -*lĩ*; n. -*lẽ*	*nid*ᵃ*lã̄*, f. -*lyã̄*, n. -*lã̄*	*nid*ᵃ*tolõ*, f. -*telĩ*, n. -*telẽ*	*nidān*	
	2	*nid*ᵃ*tāy*	*nid*ᵃ*loy*; f. -*lĩy*; n. *lẽy*	*nid*ᵃ*lāy*, f. -*lyāy*, n. -*lã̄y*	*nid*ᵃ*tolõy*; f. -*telĩy*; n. -*telẽy*	*nid*ᵃ*sĩ*	*nid.*
	3	*nid*ᵃ*tā*	*nid*ᵃ*lo*; f. -*lĩ*; n. *lẽ*	*nid*ᵃ*lā*, f. -*lyā*, n. -*lã̄*	*nid*ᵃ*tolo*, f. -*telĩ*, n. -*telẽ*	*nidāt*	
Plur.	1	*nid*ᵃ*tã̄v*	*nid*ᵃ*le*; f. -*lyo*; n. -*lĩ*	*nid*ᵃ*lyã̄v*	*nid*ᵃ*telyã̄v* or *nid*ᵃ*telyāt* or } *nid*ᵃ*tele;* f. -*lyõ;* n. -*lĩ*	*nidŭ*	*nidyã̄.*
	2	*nid*ᵃ*tāt*	" " "	*nid*ᵃ*lyāt*		*nid*ᵃ*sāt*	*nidã̄.*
	3	*nid*ᵃ*tāt*	" " "	*nid*ᵃ*lyāt*, n. -*lyã̄t*	*nid*ᵃ*telyāt* or }	*nid*ᵃ*tĩt*	

Present Definite, *nidat āsã̄*, I am sleeping.—**Imperfect**, *nidat ās*ᵃ*lõ*, I was sleeping; or *nid*ᵃ*tālõ*.—**Pluperfect**, *nidullõ* or *nid*ᵃ*lolõ*, f. -*lelĩ*, n. -*lelẽ*, I had slept.—**Contingent Future**, *nid*ᵃ*tõ*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārŭk*, to strike.

		Past.	Perfect.	Second Future.	Imperative.
Sing.	1	*hã̄vẽ*	*hã̄vẽ*	*mārin*	
	2	*tuvẽ*	*tuvẽ*	*mār*ᵃ*sĩ*	*mār.*
	3	*tā-ṇẽ, etc.* } *mār*ᵃ*lo*, f. -*lĩ*, n. -*lẽ*; plur. -*le*, f. -*lyo*, n. -*lĩ*.	*tā-ṇẽ, etc.* } *mār*ᵃ*lã̄*, f. -*lyã̄*, n. -*lã̄*, etc.	*mārit*	
Plur.	1	*āmĩ*	*āmĩ*	*mārŭ*	*mār*ᵃ*yã̄.*
	2	*tumĩ*	*tumĩ*	*mār*ᵃ*sāt*	*mārã̄.*
	3	*tã̄-nĩ*	*tã̄-nĩ*	*mār*ᵃ*tĩt*	

Pluperfect, *hã̄vẽ mār*ᵃ*lalẽ*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvẽ mār*ᵃ*lẽy*, thou struckest. **Present participle** *mārĩt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzāṇã̄*, I know, has only a present, conjugated as *nid*ᵃ*tã̄*; thus, *dzĩṇāy*, thou knowest; *dzāṇāt*, they know. So also *neṇã̄*, I don't know.

Votsŭk, to go, forms its tenses irregularly; thus, *voitã̄*, or *vetã̄*, I go; *gelõ*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *gein*, I shall take; *getit*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelõ*; *kar*, do, past *kelõ*; *mor*, die, past *melõ*; *var*, carry, past *velõ*; *yẽ*, come, past *āylõ*; *vot̲s*, go, past *gelõ*; *moṇ*, say, past *moḷẽ*; *gẽ*, take, past *getlo*; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tã̄*, I cause to do; *hã̄vẽ karāylẽ*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā, tā-ṇẽ*, or *tā-chyān, māriye* (or *māriyet*), he may, he can strike. In a similar way *dzāi* or *dzā* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hã̄vẽ vot̲sa-dzāi*, I must go.

F. Negative Verb.—Present, *nida-nã̄*, I did not sleep; Imperfect, *nida-nāt*ᵃ*lõ*, I was not sleeping; Past, *nida-nā-dzālo* or *nidŭk-nā*, I did not sleep; Future, *nid-t̲so nã̄*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT.   (STATE SAWANTWADI.)

SPECIMEN I.

एका मनश्याक दोन चेंडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो संसाराचो वांटो माका दी । मागीर ताणें तांकां आपली संसार वांटून दिली । मागीर थोड्याच दिसां भितर धाकऱ्या चेड्यान सगळें एकठाँय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थैंसर जाय तसो रावोन आपलें सगळें होगडायलें । ताचे कडलें सगळें सरल्या उपरांत व्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि व्या गांवच्या एका गिर रावलो आनि ताणें ताका धुकरां चरौंक शेतांत धाडलो । आनि धुकरां खातात तो कुंडो आपणाक मेळत की कितें अश्यें ताका जालें । आनि कोण ताका दिना । आनि जेन्नां ताचे डोळे उगडले तेन्नां तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात , आनि हांव भुकेन मरतां । हांव उठान आनि मज्या पाय-लागीं वचान आनि ताका म्हणान, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरांतलो एक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनांच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धांवली आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि च्या उपरांत तुजो पुत म्हणोंक फाव-ना। पुण बापुय आपल्या चाकरांक म्हणोंक लागलो, एक बरें आंगलें हाडा आनि तें च्याका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या। कित्या तर हो मजो पुत मेललो तो परतो जिवो जालो, तो सांडललो आनि मेळलो । आनि ते खुशाल जाले ॥

आतां ताचो व्हडलो चेडो शेतांत गीललो । आनि तो घेवूंक लागलो आनि घराचे लागीं पावलो तेन्नां ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें ऐका चाकराक आपयलो, आनि विचारलें हें कितें। आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिळां। आनि ताका राग आयलो आनि तो घरांत वचना। म्हण ताचो बापुय भायर आयलो आनि ताका विनवूंक लागलो। आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना। इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका एक बोकड पर्यान दिलें ना। पुण हो तुजो पुत जाणें तुज्या सँसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें। आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा। आमीं खुशाल जावूंक फावा, किल्या तर हो तुजो भाव मेळलो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो॥

[No. 40.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn cheḍe āsᵃle. Āni tāntᵃlo dhākᵃṭo bāpāyᵃk mhaṇõ
One to-man two sons were. And them-among the-younger to-father to-say

lāgᵃlo, ' pāy, mā-kā yevo to sāsārā-tso vāṇṭo mā-kā dī.' Māgīṛ
began, ' father, me-to may-come that fortune-of share me-to give.' Then

tāṇẽ tā̃-kā̃ āpᵃlo sāsār vāṇṭūn dilo. Māgīṛ thoḍyā-ts disā̃
him-by them-to his property having-divided was-given. Then few-only days

bhitar dhākᵃtyā cheḍyān sagᵃlẽ ek-ṭhā̃y kelẽ, āni paiśilyā mulᵃkhāk
within younger son-by all together was-made, and far to-country

gelo, āni thaĩ-sar dzāy taso rāvon āpᵃlẽ sagᵃlẽ hogᵃdāyᵃlẽ.
he-went, and there it-chanced thus having-lived his all was-spent.

Tā-chē kaḍᵃlẽ sagᵃlẽ sarᵃlyā-upᵃrānt tyā mulᵃkhānt vhaḍ dukaḷ paḍᵃlo,
His near-being all was-spent-after that country-in great famine fell,

āni to jigᵃjigᵃlo. Māgīṛ to gelo āni tyā gā̃v-chyā ekā gēr rāvᵃlo ;
and he was-poor. Then he went and that village-of one-man's at-house stayed ;

āni tā-ṇẽ tā-kā dhukᵃrā̃ tsaraŭk śetānt dhāḍᵃlo. Āni dhukᵃrā̃ khātāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat

to kuṇḍo āpᵃnāk melat kī kitẽ, aśẽ tā-kā dzālẽ. Āni koṇ
that husk to-himself will-be-got or what, thus him-to became. And anyone

tā-kā di-nā. Āni jennā̃ tā-che ḍoḷe ugaḍᵃle tennā̃ to mhaṇõk
him-to would-not-give. And when his eyes opened then he to-say

lāgᵃlo, ' majyā pāy-che kitᵃle tsākar khāvᵃn jēvᵃn āhāt,
began, ' my father-of how-many servants having-eaten having-dined are,

āni hā̃v bhukēn marᵃtā̃. Hā̃v uṭhān, āni majyā pāy-lāgī̃ vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,

āni tā-kā mhaṇān, " pāy, hā̃v Devār āni tujyā mukhār tsukᵃlõ,
and him-to will-say, " father, I to-God and thy in-face sinned,

āni phuḍẽ tudzo put mhaṇõk phāva-nā. Tujyā tsākᵃrāntᵃlo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me

kar." ' Āni to uṭhᵃlo āni bāpāy-kaḍē āyᵃlo. Puṇ to pais āsᵃtanā̃-ts
make." ' And he arose and father-to came. But he far being-only

tā-chyā bāpāyᵃn tā-kā paḷelo, āni tā-kā kākūt āyᵃlī, āni to dhā̃vᵃlo
his by-father him-to he-was-seen, and him-to pity came, and he ran

āni tā-ṇĕ tā-chyā galyāk miṭī mārᵃlī, āni tā-tso muko ghetᵃlo.
and him-by his on-neck embracing was-struck, and his kiss was-taken.

Āni put tā-kā mhaṇŏ lāgᵃlo, 'pāy, hā̃v Devār āni tujyā mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face

tsukᵃlŏ, āni hyā-upᵃrānt tudzo put mhaṇŏk phāva-nā.' Puṇ bāpuy
sinned, and hence-forward thy son to-say deserve-not.' But the-father

āpᵃlyā tsākᵃrā̃k mhaṇŏk lāgᵃlo, 'ek barĕ āṅᵃlĕ hāḍā āni tĕ hā-kā
his to-servants to-say began, 'one good robe bring and that him-to

ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhāṇŏ ghālā, āni āmī
put, and his hand-on ring put and feet-on shoes put, and we

jĕvyā āni khuśāl dzāvyā, kityā, tar ho madzo put melᵃlo, to parᵃto
let-us-feast and merry let-us-be, why, then this my son was-dead, he again

jivo dzālo; to sāṇḍᵃlalo, āni melᵃlo.' Āni te khuśāl dzāle.
alive became; he was-lost, and was-found.' And they merry became.

Ātā̃ tā-tso vhaḍᵃlo cheḍo śetānt gelᵃlo. Āni to yēvū̃k lagᵃlo,
Now his elder son in-the-fields had-gone. And he to-come began,

āni gharā-chē lāgī̃ pāvᵃlo, tennā̃ tā-ṇĕ vhādzap āni gāṇĕ āyᵃkᵃlĕ.
and house-of near reached, then him-by music and singing was-heard.

Āni tā-ṇĕ ekā tsākᵃrāk āpayᵃlŏ, āni vitsārᵃlĕ, 'hĕ kitĕ?' Āni
And him-by one to-servant was-called, and it-was-asked, 'this what?' And

tā-ṇĕ tā-kā mhaḷĕ, 'tu-dzo bhāv āyᵃlā āni to parᵃto āpᵃṇāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him

melᵃlo, mhaṇ tujyā bāpāyᵃn jevaṇ dilā̃.' Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.' And him-to anger

āyᵃlo, āni to gharānt vatsa-nā; mhaṇ tā-tso bāpuy bhāyᵃr
came, and he house-into would-not-go; therefore his father outside

āyᵃlo āni tā-kā vinavᵃk lāgᵃlo. Āni to bāpāyᵃk mhaṇŏ lāgᵃlo, 'paḷe, itᵃlī̃
came and him to-entreat began. And he to-father to-say began, 'see, so-many

varsā̃ hā̃v tujī tsākᵃrī karᵃtā̃, āni kennā-ts hā̃vĕ tujĕ utar mōdᵃlĕ nā.
years I thy service do, and at-any-time-even by-me thy word was-broken not.

Itᵃlĕ āson majyā ishṭā̃ barōbar khōśī karūk tuvĕ mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one

bokaḍ paryān dilĕ nā. Puṇ ho tudzo put dzā-ṇĕ tujyā sāsārā-chī kasᵃbiṇī
kid even was-given not. But this thy son whom-by thy property-of harlots

barōbar rāvon vāṭ lāyᵃlī, to yēvū-chyā ādī̃, tā-chē pāsūn tuvĕ
with having-lived waste was-caused, he coming-of before, him for by-thee

jevaṇ dilĕ.' Āni to tā-kā mhaṇŏ lagᵃlo, 'putā, tū̃ sadā̃ majē-barōbar
feast was-given.' And he him-to to-say began, 'son, thou always me-with

āhāy, āni majẽ āhā, tẽ sag⁰ḷẽ tujẽ-ts āhā. Āmĩ khuśāl dzāvũk phāvā,
art, *and* *mine* *is,* *that* *all* *thine-only* *is.* *By-us* *merry* *to-become* *is-fit,*
kityā tar ho tudzo bhāv mel⁰lo, āni par⁰to jivo dzālo; to sāṇd⁰lalo
why *then* *this* *thy* *brother* *was-dead,* *and* *again* *alive* *became;* *he* *was-lost*
āni mel⁰lo.'
and *was-found.'*

[No. 41.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN II.

टेडग्ये वर्सां जातींत आमचे पूर्वंज गोंयथान आयल्यार। ते हंगासर येजंक पावो गोंयच्या परास हंगा ताँकां काम धंदो बरो मेळा। त्या-वेळा वाडी भोंसल्याँचें राज आसलें, आनि ते राजा ताँकां बरे भाश्रेन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयाँथान तुप आनि घाण्याँचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयाँ व्हरत। ते समँय वाडीथान गोंयाँ वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलाँ वैल्यान व्हरत। वाटेर चोराँची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचें जाल्यार तेलाच्या दबड्याँनीं घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घरां आनि बांद्कामाँ आहात। तीं सगळीं ताँचे आनि ताँचे सँसतींचे हातचीं। आजून पर्यान वाडीच्या किरिस्ताँवाँ-भितर जायते बरे गवंडी आहात। वाडी किरिस्ताँवाँची वस्ती चडली तेन्नां गोंयच्या बिस्यान (भिस्मान) हंगा एक पाद्री धाडलो। वाडीच्या राजान द्यग्ज बांदूँक ताका जागो दिलो। आनि किरिस्ताँवाँची समुत बरी चलोंक लागली। हळू हळू वाडी श्रेका विगारान जायना म्हण एक कुर धाडलो। आताँ वाडीच्या राज्यांत पांच हजाराँ वैर किरिस्ताँव आहात। ताँचे भितर बामण, चारोडे आनि सुदिर अश्रे-वरग आहात, आनि ताँच्यो भासोय वेगवेगळ्यो आहात, पुण ल्ये चड वेगळ्यो नांत। आनि श्रेकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकाँचे भाश्रेंत फिरंगीं उचाँ जायतीं मिसळल्यांत, तश्रींच वाडीच्या किरिस्ताँवाँचे भाश्रेंत मराठी उचाँ मिसळ-ल्यांत, पुण तितलीं नांत। आनि काँय थोडीं फिरंगी उचाँ मिसळल्यांत पाद्रींवरवीं। किल्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि ताँची भास गोंयची फिरंगी उचाँ मिसळलेली। पुण ते जायत तितले करून श्रेरमाँवांत फिरंगी उचाँ घाली-नांत। ते जाणत कीं हंगाचे लोक फिरंगी श्रिकनाँत तेन्ना ताँकां फिरंगी उचाँ समजोंचीं नांत॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŎṄKAṆĪ DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-śē varsā̃ dzātīt ām-che pūrvadz Gŏy-thān āyᵃlyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.
Te hāṅgāsar yeū̃k pāvo, Gŏy-chyā parās hāṅgā tā̃-kā̃ kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
baro meḷā. Tyā-veḷā Vāḍī Bhŏslyā̃-chē rādz āsᵃlē, āni te rādzā
better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings
tā̃-kā̃ barē bhāśēn tsalait. Tāntᵃle dzāyᵃte dzaṇ bare kasᵃbī āsᵃle, āni
them-to good way-in used-to-treat. Them-among many men good artists were, and
thoḍe yepārī āsᵃle. Yepārī āsᵃle te Gŏyā̃-thān tup āni ghāṇyā̃-chē tājē tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
hāḍīt, āni Vāḍī-thān pānātso Gŏyā̃ vharat. Tē samāy Vāḍī-thān
used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from
Gŏyā̃ vatsŏk bare mārag nasᵃle, mhaṇ mhāl hāḍᵃtso vharᵃtso
to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken
to sagᵃḷo bailā̃ vailyān vharat. Vāṭēr tsorā̃-chī bhirānt āsᵃtālī,
that all oxen on they-used-to-bring. On-the-road thieves-of fear was,
tyā-pāsūn duḍū hāḍᵃche vharᵃchē dzālyār telā-chyā dabᵃḍyā̃-nī̃ ghālūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
tel mhaṇ vharat. Vāḍīnt barī̃ barī̃ gharā̃ āni bāndᵃkāmā̃ āhāt; tī̃
oil having-said they-brought. In-Vadi good good houses and buildings are; they
sagᵃḷī̃ tā̃-chē āni tā̃-chē sāsᵃtī-chē hāt-chī̃. Ādzūn-paryān Vāḍī-chyā Kiristā̃vā̃-
all their and their descendants' hand-of. Now-till Vadi-of Christians-
bhitar dzāyᵃte bare gavᵃṇḍī āhāt. Vāḍī Kiristā̃vā̃-chī vastī tsaḍᵃlī, tennā̃
among many good masons are. At-Vadi Christians-of population increased, then
Gŏy-chyā bispān (or bhismān) hāṅgā ēk pādrī dhāḍᵃlo. Vāḍī-chyā rājān igradz
Goa-of by-bishop here one priest was-sent. Vadi-of by-king church
bāndū̃k tā-kā dzāgo dilo. Āni Kiristā̃vā̃-chī samut barī tsalŏk lāgᵃlī.
to-build him-to site was-given. And Christians-of religion well to-prosper began.
Haḷū-haḷū Vāḍī ekā vigārān dzāy-nā; mhaṇ ēk kur
By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate

dhāḍᵃlo.   Atã̄ Vāḍī-chyā   rājyānt   pān<u>ts</u> ha<u>dz</u>ārã̄   vair Kiristã̄v āhāt.
was-sent. *Now* *Vadi-of* *in-the-kingdom* *five* *thousand* *above* *Christians* *are.*

Tã̄-chē bhitar   bāmaṇ,   <u>ts</u>āroḍe, āni sudir aśe varag āhāt, āni tã̄-chyō
Them-of *among* *Brāhmaṇs,* *Kshatriyas,* *and* *Śūdras* *such* *castes* *are,* *and* *their*

bhāsō-y vēgᵃvēgᵃlyō āhāt ; puṇ tyō <u>ts</u>aḍ vēgᵃlyō nānt.   Āni ekā-chi bhās
languages-also *different* *are ;* *but they very* *different* *are-not.*   *And one-of language*

samᵃ<u>dz</u>ŏk   dusᵃryāk   kaṭhīn paḍa-nā. Gŏ̄y-chyā lokã̄-chē bhās̃ent Phiraṅgĩ
to-understand for-another difficult falls-not. *Goa-of* *people-of in-language Portuguese*

utrã̄ <u>dz</u>āyᵃtĩ   misaḷᵃlyānt ;   tasĩ-<u>ts</u> Vāḍī-chyā Kiristāvã̄-chē bhās̃ent Marāṭhī
words *many* *have-been-mixed ;* *thus* *Vadi-of* *Christians-of in-language Marāṭhī*

utrã̄   misaḷᵃlyānt ;   puṇ titᵃlĩ   nānt.   Āni kã̄y thoḍĩ Phiraṅgī
words *have-been-mixed ;* *but* *so-many* *they-are-not.*   *And* *some* *few* *Portuguese*

utrã̄   misaḷᵃlyānt pādrĩ-varᵃvĩ. Kityā, tar Vāḍīk   pādrī yetāt te sagᵃle
words *have-been-mixed priests-through.* *Why,* *then to-Vadi* *priests* *come* *they* *all*

Gŏ̄y-che, āni tã̄-chī   bhās Gŏ̄y-chī Phiraṅgī   utrã̄   misaḷᵃlēlī. Puṇ te
Goa-of, and their *language Goa-of* *Portuguese* *words-(with)* *is-mixed.* *But they*

dzāyᵃt   titᵃlē karūn śermã̄vānt Phiraṅgī utrã̄ ghālī-nānt.   Te
may-be-possible so-much *having-done sermons-in* *Portuguese* *words* *put-not.*   *They*

<u>dz</u>āṇat kĩ hāṅgā-che lōk Phiraṅgī śika-nã̄t, tennā tã̄-kã̄ Phiraṅgī utrã̄
know that *here-of* *people Portuguese learn-not,* *then* *them-to Portuguese* *words*

samᵃ<u>dz</u>ŏ-chĩ   nānt.
intelligible *are-not.*

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa.
The reason why they came was that they found better opportunities for work and business
here than at Goa.   At that time the Bhonslas held sway at Vadi, and those rulers treated
them kindly.   There were many good artists among them, and also some few traders.   The
traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi
to Goa.   At that time there were no good roads between Vadi and Goa.   Therefore all
merchandise which should be brought and carried had to be put on oxen.   On the road
there was fear of robbers ; therefore if there was money to be carried, it was done by
putting it in tins of oil and pretending that it was oil.   The good houses and buildings in
Vadi are all (works) of their and their descendants' hands.   Up to this time there are
many good masons among the Christians of Vadi.   At Vadi the Christian population
increased.   Then one priest was sent out here by the bishop of Goa.   A site was given
him by the king of Vadi to build a church on, and the Christian religion began to prosper.
By and by one Vicar was not enough for Vadi, therefore a curate was sent out.   At
present there are over 5,000 Christians in the kingdom of Vadi ; among them there are
such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also
different, but they are not very different, and it is not difficult for one to understand the
language of another.   In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

INDO-ARYAN FAMILY.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT.

(DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhākṭya putān āplyā
One to-man two sons were. And them-among the-younger by-son his

bāpāi-kaḍe mhuḷĕ, 'bāpāi, mojyā vāṇṭyāk pōḍ-chi āst mā-kā di.' Āni
father-to it-was-said, 'father, my to-share falling estate me-to give.' And

tā-ṇĕ tā̃-chē modĕ āpli āst vāṇṭli. Āni tā-chē uprānt dzāite dīs votsŏk
him-by them between his estate was-divided. And that-of after many days to-go

nānt, titlyānt dhākṭyā putān sagḷi āst yekḍe kŏrn poiśilyā
were-not, that-much-in the-younger by-son all estate together having-made far

gā̃vāk gelo, āni thaĩ āpli āst pāḍ jinyēn ibāḍli. Āni tā-ṇĕ sagḷi
to-country went, and there his estate bad by-living was-wasted. And him-by all

āst kharchita-ts, tyā gāvānt yēk hōḍḷō dukōḷ poḍlo, āni to garjevōnt
estate-on spending-only that in-country one big famine fell, and he wanting

dzālo. Āni to votson tyā gāũ-chyā yekā gāũkārā-kaḍe kāmāk rāvlo.
became. And he having-gone that town-of one townsman-to to-work remained.

Āni tā-ṇĕ āple dukor tsaraũk āplyā gādyānt tā-kā dhāḍlo. Āni
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And

dukrā-nĩ khāũ-tso kuṇḍo khāvn āplĕ pot khuśālāyēn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling

āsullo, puṇ kōṇe-ĩ tā-kā divŭk nā. Āni to āplĕ gnyānā-chĕr
would-have-been, but by-anyone him-to to-give not. And he his sense-on

yeta-ts mhuṇālo kĩ, 'mojyā bāpāi-gĕr kitle modzure-che
on-coming-only said that, 'my father's-in-house how-many hire-of

tsākar dzāi titlĕ khāvn jēvn sāṇṭo kari-sārkhĕ āsāt,
servants wanting so-much having-eaten having-consumed saving to-make-like are,

āni hāũ bhukēn mortā̃. Hāũ uton mojyā bāpāi-gĕr vetā̃
and I by-hunger die. I having-risen my father's-to-house (will-)go

āni mhuṇṭā̃, "bāpāi, hāvĕ Devā-chĕr āni tujyā mukār tsŭk
and say, "father, by-me God-against and thy in-face fault

kelā, āni hyā-mukār hāũ tudzo pūt mhuṇ gheŭk phāvo nā.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.

Mā-kā tujyā modzure-chē tsākrā̃-vari kar."' Āni to uton āplyā
Me thy hire-of servants-like make."' And he having-arisen his

bāpāi-lāgĭ āilo. Puṇ to bōv pois āstānā̃-ts tā-chyā bāpāin tā-kā poḷōvn
father-to came. But he very far on-being-only his by-father him having-seen
tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mānēr pōḍn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to
ume dile. Āni to pūt tā-kā mhuṇalo, 'bāpāi, hāvē̃ Devā-chēr āni
kisses were-given. And that son him-to said, 'father, by-me God-to and
tujyā doḷyā̃ mukār tsūk kelā, āni hyā-mukār hāũ tudzo pūt mhoṇ gheŭk
thy eyes before fault is-made, and henceforward I thy son having-said to-take
|phāvo nā.' Puṇ tyā bāpāin āplyā tsākrā̃k sāṅglē̃, 'uttīm āṅgostor
worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe
bhāir hāḍā āni tē̃ tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
tā-chyā pāyā̃k moche ghālā, āni āmĩ khāvn khuśālāi karyā̃, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
mholyār, ho modzo pūt mello, ātā̃ to portūn jivōnt dzālā; to sāṇḍullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
to mellā.' Āni te khuśālāi korŭk lāgle.
he has-been-found.' And they merriment to-do began.

Ātā̃ tā-tso hōḍlo pūt gādyānt āsullo. Āni to yēvn gharā-lāgĭ
Now his big son in-the-field was. And he having-come house-near
pāvtō-ts tā-ṇē vādzāp āni nāts āikalē̃. Āni tā-ṇē yekā tsākrāk
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
āpōvn itsārlē̃, 'hā-tso art kitē̃?' Āni tā-ṇē tā-kā dzāp
having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer
dili, 'tudzo bhāv āilā, āni tujyā bāpāin yēk jevāṇ dilē̃; kityāk
was-given, 'thy brother has-come, and thy by-father one dinner is-given; why
mholyār, to tā-kā boryā bolāikīn mellā.' Āni to rāgār dzālo,
on-saying, he him-to good in-health has-been-found.' And he in-anger became,
āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni porātŭk lāglo.
and inside go-not became. Therefore his father out came and to-entreat began.
Āni tāṇē̃ dzāp dīvn āplyā bāpāi-lāgĭ mhuḷē̃, 'poḷai hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many
varsā̃ thāvn hāũ tuji tsākri kartā̃, āni hāvē̃ tujē̃ utār kaĩ moḍŭk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and
tarī tuvē̃ mā-kā yēk bokḍe-chē̃ pīl dekunĩ kaĩ diŭk nā, hāvē̃ mojyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my
ishṭā̃ sāṅgātā khuśālāi korŭk. Puṇ dzā-ṇē̃ tujī āst chediā̃ sāṅgātā
friends with merriment for-making. But whom-by thy estate harlots with
ibāḍli, to tudzo pūt āilyā-phārāts tuvē̃ tā-chyā khātīr yēk jevāṇ
was-wasted, that thy son coming-directly by-thee his for-sake one feast
dilē̃.' Āni tā-ṇē tā-kā mhuḷē̃, 'putā, tũ sadā̃ mojyā sāṅgātā āsāi,
was-given.' And him-by him-to it-was-said, 'son, thou always me with art,

2 B

āni mojyā-lāgĭ āsā, tĕ saglĕ tujĕ; āni āmĭ khuśālāi kar-chi āni
and me-with is, that all thine; and by-us merriment should-be-made and
santōs pāv-tso somā dzāvn āsā; kityāk mholyār, ho tudzo bhāv
pleasure should-be-felt proper having-become is; why on-saying, this thy brother
mello, ātã̄ to portūn jivōnt dzālā; to sāṇḍullo, āni to mellā.'
was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇī, the
language of North Kanara, Goa, and Sawantwadi. The specimens received from
Bombay Town and Island agree in all essential points. The same is the case with the lan-
guage spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect
spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskarī,
shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalŭ̃k*, to go; *āv*, for
hã̄v, I. The aspirates usually lose their aspiration, though they are often preserved in
writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *Ḍ* and *ḷ* seem to be interchange-
able as is also sometimes the case in Kanarese; thus, *tsoḍ* and *tsoḷ*, for *tsaḍ*, much; *dukoḍ*
and *dukoḷ*, famine. The occasional softening of hard consonants is also due to the same
influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesŭ̃k*, to put on, etc. The final *y* in
verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is
substituted for *t* in the second and third persons plural of the present tense; thus, *vetāy*,
you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from
the Standard form in unimportant matters, and there will be no difficulty in under-
standing the short specimen which follows. It has been received as illustrating the
language spoken by the Bārdēskars, one of the four divisions of the Śēṇvīs or Gauḍ
Brāhmaṇs.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARÂṬHÎ.

KÔṄKAṆÎ (BĀRDĒSKARĪ) DIALECT.　　　　　(DISTRICT BELGAUM.)

Ēk	Ārāb	manuśyā-tso	goḍyā-tso	mōg.	Ēk	Ārāb	monīs
One	*Arab*	*man-of*	*horse-of*	*love.*	*One*	*Arab*	*man*

tsol	garīb	āsulo.	Tyā-chē	kaḍēn	kāī̃-ts	ēg	nesog	ōū	pāṅgᵃrok
very	*poor*	*was.*	*Him-of*	*with*	*any-even*	*one*	*to-dress*	*and*	*to-wear*

nāsulo.	Poṇ	yōk	dzobor	boro	goḍo	tyā-chyā	kaḍe	āsulo.
was-not.	*But*	*one*	*very*	*good*	*horse*	*him-of*	*with*	*was.*

To	goḍo	vikᵃto	geũ-chyāk	ēk	poisolo	monīs	sodītālō.	Poṇ	tyā-kā
That	*horse*	*buying*	*to-take*	*one*	*of-a-far-country*	*man*	*was-seeking.*	*But*	*him-to*

goḍo	vik-chī	bilkul	poïlī	khośī	nāsulī.	Māgīr	āpoṇ	tsol
the-horse	*to-sell*	*at-all*	*at-first*	*willingness*	*was-not.*	*Afterwards*	*himself*	*very*

garīb	āsā	moṇ	vikūk	kabūl	dzhālo,	ānīk	āpᵃlo	mogā-tso
poor	*is*	*saying*	*to-sell*	*willing*	*he-became,*	*and*	*his-own*	*love-of*

goḍo	geūn	gelo	tyā	manuśyā-kaḍe.	Tyādnā	tē	manuśyān
horse	*having-taken*	*he-went*	*that*	*man-to.*	*Then*	*that*	*by-man*

tsol	khuśēn	tyā-kā	rupōy	medzon	dile.	Te	rupōy	ātã̄t
very	*willingly*	*him-to*	*rupees*	*having-counted*	*were-given.*	*Those*	*rupees*	*in-the-hand*

geūn	rupayāk	ānīk	āpᵃlyā	goḍyāk	poḍoīt	rāilo,
having-taken	*at-the-rupees*	*and*	*his-own*	*at-the-horse*	*looking*	*he-remained,*

āni	moṇok	lāgᵃlo,	'arē	ã̄v	tu-kā	dusᵃryā-chyā	ātāt	detā,	te
and	*to-say*	*began,*	*' O*	*I*	*thee-to*	*others'*	*in-the-hand*	*give,*	*they*

tu-kā	bāndᵃtole	āni	kōṇ-dzāṇā	tu-ka	mārīt,	aśe	dagd	ditalē.
thee-to	*will-tie*	*and*	*who-knows*	*thee-to*	*he-will-beat,*	*in-this-way*	*trouble*	*they-will-give.*

Tē	pāsot	tū	tsol	āpᵃlyā	gārā.	Mājhī	burᵃge-bāḷā	tu-kā
That	*on-account-of*	*thou*	*go*	*our-own*	*to-house.*	*My*	*children*	*thee-to*

poḷon	khuśāl	dzātᵃlī.'	Aśe	moṇon	te	rupaye	donīr
having-seen	*pleased*	*will-become.'*	*So*	*saying*	*those*	*rupees*	*on-the-ground*

mārūn	goḍo	geūn	phaṭiskon	gelo.	Dzālẽ-dzālyār	te
having-thrown	*horse*	*having-taken*	*immediately*	*he-went.*	*But*	*those*

rupōy	māron	vaïche	kām	dzabōr	ośẽ	korūk-nā.	Poilē
rupees	*having-thrown*	*the-above*	*business*	*good*	*thus*	*he-did-not-do.*	*At-first*

div-chyāk	kobūl	dzhālo,	ānīk	māgīr	nyāgār	dzālo.	Aśe
to-give (sell)	*willing*	*he-became,*	*and*	*afterwards*	*promise-breaker*	*became.*	*So*

korūn	tyā-ne	poilo	kobūl	dzālo	āni	māgīr
having-done	*him-by*	*at-first*	*willing*	*became*	*and*	*afterwards*

nyāgār	dzālo.	Aśe	dzātā,	poile	koṇoyī	vost	kobūl-koron
promise-breaker	*he-became.*	*So*	*becomes,*	*at-first*	*whatever*	*thing*	*having-agreed*
āni	māgīr	nyāgār	dzāle	maṇᵃche	he	vāiṭ	kām	aśe
and	*afterwards*	*refused*	*became*	*to-say*	*this*	*bad*	*work (is)*	*so*

saṃᵃdzo-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkaṇī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śeṇvīs or Gauḍ Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrikhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghoḍo*, a horse, but genitive *ekā ghoḍyā-gelẽ*.

The short final vowels seem to be the old Prākrit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākrit *ekkō puttō*, a son; *ēki dhuva*, Māhārāshṭrī *ekkī dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *dōṇṇi*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssã*, I am; *āssa*, thou art; *di*, give; *sagḷi āsti*, all (his) estate.

E and *ó* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *āñĩ*, and; *ãmmĩ*, we; *hãvã*, I; *kãnũ*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnẽ*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārtīda*, they will beat me, I shall be beaten; *tajjẽ*, Standard *tā-chẽ*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *ī*; neuter bases in *a*, plural *ã*; thus, *pūtu*, a son; *pūta*, sons: *dhuva*, a daughter; *dhuvo*, daughters: *pāṭhi*, a back; *pāṭhī*, backs: *chittala*, a deer; *chittalã*, deer. The instrumental and case of the agent ends in *nẽ*; the genitive in *gelẽ* and *chẽ*; the locative in *āntũ*; thus, *bāpsu-nẽ*, by the father; *rādzvā-nẽ*, with ropes; *dhuve-chẽ nãvã*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrã-paikĩ*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

Pronouns.—*Hãvã*, I; *hãvẽ*, by me; *majjẽ* and *ma-gelẽ*, my; *ãmmĩ*, we, and so on. 'Who'? is *kōṇũ*, and 'what'? is *ittẽ*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattã*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nã*; thus, *āssanã*, I shall be; *mārīnã*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *māri*, strike.

'I should strike' is *hãvẽ mār-kādza*.

The verbal noun in *chẽ* is used in the oblique form as an infinitive; thus, *mhoṇ-chā (i.e. mhoṇ-chyā) lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *karī-śi*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōrnu*, having done; *vāṭūnu*, having divided; *vatsunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KÔṄKAṆĪ DIALECT. (SARASWAT BRĀHMAṆS OF KARWAR.)

ಎಕಾ ಗೃಹಸ್ಥಕ ದೊಗ್‌—ಝಾಣ ಪೂತ ಆಶಿಲ್ಲೆ | ತಾಂತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪು ಕಡೆ
ವ್ಹೆಣ್ಯಾ ಲಾಗ್ಲೊ, ಆನ್ನಾಂ, ಮಗೆಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಝಿ ತಿಲ್ಲಿ ಆಸ್ತಿ ಮಾಕ್ಕಾ ದಿ | ಆನಿಂ ತಾನ್ಸೆಂ
ಆಪ್ಣಾ ಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ | ಆನಿಂ ಥೊಡೆಂಚಿ ದಿವ್ಯಾಸಿಂ ಸಾನ್‌ಪೂತು ಆಪ್ಣಾ ಗೆಲಿ ಆಸ್ತಿ
ಸರ್ವ ಯೆಕ್ಡೆ ಕೊರೂನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಇಟ್ ಚಾಲ್ಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ
ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಘುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೊಡ್ ದುಷ್ಮಾಳು
ಪಳ್ಳೊ ಆನಿಂ ತಾಕ್ಕಾ ಗರಜ್ ಪಳ್ಳಿ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥ ಕಡೆ ಕಾಮಾಕ್ ರಾಬೆಲ್ಲೊ |
ಆನಿಂ ತಾನ್ಸೆಂ ತಾಕ್ಕಾ ಆಪ್ಣಾ ಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ಕಾಂಕ ಚರಾಂಚ್ಯಾಕ ಧಾಳ್ಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ
ಡುಕಾ ನಿಂ ಖಾಂವ್ಟ್ಯೊ ತಸ್ಲೆ ಕುಂಡೊ ಖಾವ್ನುಂ ಖುಶಾಲೆನೆಂ ಆಪ್ಣಾ ಗೆಲೆಂ ಪೊಟ ಭೊರ್ನೂ ಘೆತ್ತೆ ಶಿಲ್ಲೊ |
ಝಾಲ್ಯಾರಿ ತಾಕ್ಕಾ ಕೊಣೆಇಂ ದೀನೆಂ | ಆನಿಂ ತಾಕ್ಕಾ ಬುದ್ಧಿ ಯೇನಾಪ್ನಡೆ ತೊ ವ್ಹೆಣು ಲಾಗ್ಲೊ,
ಮಗೆಲ್ಯಾ ಬಾಪ್ಪುಗೆಲ್ಯಾ ಚಾಕ್ಕಾ ಂಪೈಕಿಂ ಕಿತ್ತೆ ಕಾಂಕ ಖಾಂಷ್ಟೆಂ ಖಾವ್ನ ದವಸಿ ಆಸ್ತ ಆನಿಂ ಹಾಂವಂ
ಭುಕ್ಕೆನೆಂ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾವ್ನು ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ನಿಂ ಆನಿಂ
ತುಜ್‌ಲಾಗ್ನಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವ್ಹೆಣ್‌ಘೆಂವ್ಯಾಕ ಹಾಂವಂ ಫಾವ್ನಾಂ |
ಮಾಕ್ಕಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ಕಾ ಂಮ್ಹ ಣ್ಣೆ ಕೊರ್ನೂ ದವರಿ ವ್ಹುಣುಂ ವ್ಹಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ನುಂ
ಆಪ್ಣಾ ಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಶಿಲ್ಲೆಕಡೆ ವಚುಗೆಲೊ | ಝಾಲ್ಯಾರಿ ತಾನ್ಸೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ
ಬಾಪ್ಪುನೆಂ ತಾಕ್ಕಾ ಪಳ್ಳೆಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಕಾಕುಳ್ಟ ಯೇವ್ನು ತೊ ಧಾಂವ್ಲೊ, ಆನಿಂ ತಾಕ್ಕಾ
ಪೊಟ್ಟೆಯೊಳ್ನುಂ ಉಮ್ಮ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜ್‌ಲಾಗ್ನಿಂ ವ್ಹಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ನಿಂ ಆನಿಂ
ತುಜ್‌ಲಾಗ್ನಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವ್ಹೆಣ್ ಘೆಂವ್ಯಾಕ ಹಾಂವಂ ಫಾವ್ನಾಂ |
ಝಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಪ್ಣಾ ಗೆಲ್ಯಾ ಚಾಕ್ಕಾಂಕ ಸಾಂಗ್ಲೆಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಲಂಗಿ ಹಾಣ್ಣುಂ ತಾಕ್ಕಾ
ಘೂಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಯಾಕ ಜೊತ್ತೆಂ ಘೂಲ್ಯಾ | ಆನಿಂ ಅಮ್ಮಿಂ
ಖಾವ್ನ್‌—ಜೇವ್ನುಂ ಖುಶಾಲ್ ಕೊಯ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮಗೆಲೊ ಪೂತು ಮೊರ್ನ್‌—ಗೆಲ್ಲೊ,
ಆನಿಂ ಪರ್ತೂನುಂ ಜಿವಂತ್ ಝಾಲ್ಲಾ, ತೊ ನಾಜಾವ್ನುಂ ಗೆಲ್ಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್
ಕೊಚ್ಚಾರ್ಕ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೊಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲ್ಲೊ | ತಾನ್ಸೆಂ ಯೇವ್ನು ಘುರಾಲಾಗ್ನಿ ಪಾವ್ನಾಪುಡೆ ನಾಂಚು
ಆನಿಂ **ಗಾ**ಯನಂ ತಾನ್ಸೆಂ ಆಯ್ಕಿಲೆಂ | ಆನಿಂ ತಾನ್ಸೆಂ ಚಾಕ್ಕಾಂ ಪೈಕಿಂ ಎಕ್ಕ್ಯಾಕ ಆಪ್ಪೊವ್ನುಂ ಹಾಜ್ಜಿ ಂ
ಅರ್ಥು ಇತ್ತೆಂ ಮ್ಹುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ಸೆಂ ತಾಕ್ಕಾ ಸಾಂಗ್ಲೆಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಆನಿಂ
ತಾನ್ಸೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲಿಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಏಕ ಜಿವಣಂ ಕೆಲ್ಲ್ಯಾಂ | ತಾಕ್ಕಾ ತಾವಳ ಕೊಪ್ರು
ಯೇವ್ನುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚ ನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಭೈರ ಯೇವ್ನುಂ, ತಾಕ್ಕಾ
ಸಮಜೈಶಿ ಕೊರೂನುಂ ಸಾಂಗ್ಲೆಂ | ತಾನ್ಸೆಂ ಬಾಪ್ಪುನಕ ಅಶ್ಶಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳ ಹೀಂ ಇತ್ತಿಂ
ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ಮೊಳ್ಳೆಂ, ಝಾಲ್ಲತರ್‌ಕ್‌

ತುವೆಂ ಮೂಕ್ಯಾ ಮಗೆಲ್ಯಾ ಮಿತ್ರಾoಸಾಂಗಾತಿ ಖುಶಾಲ್ ಕರೀಶಿ ಏಕ ಬಕ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ-
ಲ್ಯಾರಿ ತುಗೆಲಿ ಭೂಯಿಂಭಾಟ ಚೆಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾವ್ನ ಕಾಳ್ಳೆಲ್ ತಸ್ಲ್ಯಾ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪುತ್ರಾನೆಂ
ಆಯಿಲ್ಲ್ಯಾಕ್ಷಣಂ ತಾಜ್ಖತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲ್ಲೆಂ | ಆನಿಂ ತೊ ತಾಜ್ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ
ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜಿ ಲಾಗ್ಗಿಂಚಿ ಆಸ್ನ ಆನಿಂ ಮಗೆಲೆಂ ಸರ್ವ ತುಗೆಲೇಂಚಿ ಜಾವ್ನ್-ಆಸ್ನ |
ಹೊ ತುಗೆಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೂಸುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ | ಆನಿಂ ತೊ ನಾಜಾಲ್ಲೆಲೊ
ಆತ್ತಂ ಮೆಳ್ಳಾ ಮ್ಹಣುಂ ಆಮ್ಮಿಂ ಖುಶಾಲ್ ಕೊರ್ನ್ಸುಂ ಆನಂದ್ಪಾಂವ್ಷೆಂ ಯೋಗ್ಯ ಆಸ್ನ ||

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (SARASWAT BRĀHMAṆS OF KARWAR.)

TRANSLITERATION AND TRANSLATION.

Ekā grihastāka dog-dzāṇa pūta āsille. Tāntule-paikī̃ sānu
One householder-to two-persons sons were. Them-from-among the-younger

āpṇā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnã̄, ma-gelyā vāṇṭyāka yĕv-chi titli
his father-to to-say began, 'father, my to-share coming so-great

āsti mākkā di.' Ānī̃ tānnĕ āpṇā-geli āsti tã̄-kã̄ vāṇṭūnu dili.
estate me-to give.' And him-by his estate them-to having-divided was-given.

Ānī̃ thoḍē-chi divsā-nī̃ sān-pūtu āpṇā-geli āsti sarva yekḍe kōrnū
And few-only days-in the-younger-son his estate all together having-made

dhūr-ēk gāvāka vatsu-gelo, ānī thaī vāiṭ chālli-nĕ āpṇā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his money all

vāiṭ-kello. Ānī̃ sarva khartsanā-phuḍe tyā gāvāntū hōḍ dushkāḷu paḷḷo, ānī̃
bad-was-made. And all spending-after that in-country great famine fell, and

tākkā garadz paḷḷi. Ānī̃ to tyā gã̄v-chyā ēk grihastā-kaḍe kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.

Ānī̃ tānnĕ tākkā āpṇā-gelyā gāḍyāntū ḍukrāka tsaraŭ-chyāka dhāḷḷo. Ānī̃ to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he

tyā ḍukrā-nī̃ khã̄v-tso taslo kuṇḍo khāvnū khuśāle-nĕ āpṇā-gelĕ poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly

bhōrnu ghetlo-śillo. Dzālyāri tākkā koṇeī̃ dī-nĕ. Ānī̃
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And

tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrã̄-paikī̃
him-to sense coming-after he to-say began, 'my father-of servants-among

kittēkã̄ka khã̄v-chĕ khāvnu davar-śi āssa, ānī̃ hã̄vã̄ bhukke-nĕ martã̄.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.

Hã̄vã̄ uṭāvnu ānnā-kaḍe vatsunū, "ānnã̄, hã̄vĕ Devā-lāggī̃ ānī̃ tudz-lāggī̃
I having-risen father-to having-gone, "father, by-me God-to and thee-to

pāpa kellyã̄, ānī̃ hyā-mukhāri tu-gelo pūtu mhōṇ-ghĕv-chyāka hã̄vã̄
sin has-been-committed, and henceforward thy son having-said-to-take I

phāvnã̄. Mākkā tu-gelyā tsākrã̄-mhaṇke kōrnu davari," mhuṇū
am-worthy-not. Me thy servants-like having-made keep," having-said

mhaṇatã̄.' Ānī̃ to uṭāvnū āpṇā-gelyā bāpsu-nĕ āsille-kaḍe vatsu-gelo.
I-will-say.' And he having-risen his father-by being-to went.

Dzālyāri tānnĕ sobār dhūr āstanã̄ tā-gelyā bāpsu-nĕ tākkā palailo, ānī̃ tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kākuḷtā yēvnu. to dhā̃vlo, ānī tākkā poṭṭōḷnũ umma dili.
pity having-come he ran, and him having-embraced kiss was-given.

Tā-vaḷi pūtu tādz-lāggĩ mhaṇālo, 'ānnā̃, hā̃vẽ Devā-lāggĩ ānī tudz-lāggĩ pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin

kellyā̃, hyā-mukhāri tu-gelo pūtu mhōṇ-ghẽv-chyāka hā̃vā phāv-nā̃.'
has-been-committed, henceforward thy son to-be-called I am-worthy-not.'

Dzālyāri tyā bāpsu-nẽ āpṇā-gelyā tsākrā̃ka sāṅglẽ kī, 'barī-chi ēki āṅgi
But that father-by his servants-to it-was-said that, 'good-indeed one robe

hāṇṇū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottẽ
having-brought him-to put; and his hand-on one ring, and foot-on shoe

ghālyā; ānī āmmī khāvn-jēvnū khuśāl koryā̃; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why

mhaḷyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzāllā;
on-saying, this my son having-died had-gone, and again alive has-become;

to nā-dzāvnū gellelo, meḷḷā.' Ānī tānnī khuśāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment to-make

suru kello.
beginning was-made.

Tā-gelo hōḍ pūtu gādyāntū āśillo. Tānnẽ yēvnu gharā-lāggī
His big son in-fields was. Him-by having-come house-near

pāvnā-phuḍe nā̃tsu ānī gāyanā̃ tānnẽ āykilẽ. Ānī tānnẽ tsākrā̃-paikĩ
reaching-after dancing and music him-by was-heard. And him-by servants-among

eklyāka āppōvnū, 'hādzdzo arthu ittẽ?' mhuṇū vitsārlẽ. Tānnẽ
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by

tākkā sāṅglẽ kī, 'tu-gelo bhāvu āylā, ānī tānnẽ surakshita pāville-mitĩ
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for

tu-gelyā bāpsu-nẽ ēka jevaṇā̃ kellyā̃.' Tākkā tā-vaḷi kōpu yēvnū to
thy father-by one feast has-been-made.' Him-to then anger having-come he

bhittari vatstsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nẽ bhaira yēvnū tākkā
inside would-not-go. Therefore his father-by out having-come him-to

samdzai-śi kōrnū sāṅglẽ. Tānnẽ bāpsūka aśśi uttara dillẽ kī, 'hẽ
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this

paḷe, hĩ itlĩ varsā̃ hā̃vā̃ tu-geli tsākri kartā̃, ānī tu-gelẽ uttara kednāyĩ
see, these so-many years I thy service do, and thy word ever

moṇ-ṇẽ; dzālle-tarkai tuvẽ mākkā ma-gelyā mitrā̃ sāṅgāti khuśāl karī-śi
was-broken-not; still by-thee me-to my friends with merriment making-for

ēka bakryā-pīla suddā̃ dī-nẽ. Dzālyāri tu-geli bhūyī-bhāṭa cheḍiyā̃
one kid even was-not-given. But thy land-and-garden prostitutes'

sahavāsā-nẽ khāvnu-kāḷḷel-taslyā hyā tu-gelyā puttā-nẽ āyillyā-kshaṇā
company-in having-eaten-squandered-such this thy son-by coming-moment-at

2 c

tā<u>dz</u>-khatira tuvĕ hoḍa jevaṇā kellĕ.'   Ănĭ to tā<u>dz</u>-lāggĭ mhaṇālo kĭ, 'putā,
him-for   by-thee big feast is-made.'   And he   him-to   said   that, 'son,

tŭ kednāyĭ majje-lāggĭ-chi āssa, ānĭ ma-gelĕ sarva tu-gelĕ-chi   <u>dz</u>āvn
thou always me-near-only art, and   mine   all   thine-indeed   having-become

āssa. Ho tu-gelo bhāvu mellelo, to āttā̃ partūnŭ jivant <u>dz</u>āllā;   ānĭ to
is. This   thy   brother had-died, he now   again   alive has-become; and he

nā-<u>dz</u>āllelo, āttā̃   mellā;   mhuṇŭ āmmĭ khuśāl   kŏrnŭ   ānand
was-lost,   now has-been-found; therefore by-us merriment having-made gladness

pā̃v-chĕ   yōgya āssa.'
should-be-felt proper   is.'

_____

KUḌĀḶĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī subdialect. It is usually called Kuḍāḷī, a name derived from the Kuḍal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL .	575,600

The chief points in which Kuḍāḷī differs from Standard Kōṅkaṇī are as follows:—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him ; *kelō*, done ; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāṭhī.

Ã̄ or *ã* is used for Standard Marāṭhī *ẽ*, not only in cases where it is so used in Standard Kōṅkaṇī, but also elsewhere. Thus, *varsã̄*, years ; *ḍuk^aṛã̄*, pigs ; *tã̄ sag^aḷã̄*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyã̄tullō*, from among them ; *teṇī* and *teṇĩ̄*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay ; thus, *pānī* and *pāṇī*, water ; *kōn* and *kōṇ*, who ? The dental *n* is also substituted for Standard Marāṭhī *ḷ* in *nhān*, small.

V is often dropped before *i* and *ī* ; thus *vīs* and *īs*, twenty ; *i̲t̲sārṇ̃ā*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn* ; thus, *mhaṇān*, having said ; *uṭhān*, having risen. It is replaced by *y* in *ṭhēy*, keep (Ratnagiri), for which the Sawantwadi texts give *ṭhēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśī* ; thus, *bāpās-t̲s̲ō* or *bāpāśī-t̲s̲ō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyã* as in Standard Marāṭhī while Kōṅkaṇī has *hãv*. *Āpan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā* ; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

' What ? ' is *kāy* as in Standard Marāṭhī. The form *kitẽ* seems, however, also to be used, for we find *kityāk*, why ?

The verb substantive forms its present tense as follows :—*mī āsãy* ; *tũ āsay*, or *āsas* ; *tō āsā* ; *āmī āsãv* ; *tumī āsāt* ; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtãy* ; 2. *hōtay* ; 3. *hōtō* ; plural, 1. *hōtãv* ; 2. *hōtyāt* ; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī d̲zātãv*, we go ; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use ; thus, *mhaṇān*, I shall say ; *mēḷāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī ; thus, *d̲zāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lãv* ; the second person plural in *lyāt*, and the third person plural in *lyānī* ; thus, *tũ mārᵃlay*, or *mārᵃlas*, thou struckest ; *tēṇ̃ī mārᵃlyān*, he struck ; *āmī mārᵃlãv*, we struck ; *tumī mārᵃlyāt*, you struck ; *tẽ-ṇ̃ī mārᵃlyānī*, they struck ; *tũ tã kōṇā-kaḍᵃsūn vikᵃtã ghētᵃlay*, or *ghēt ᵃlas*, thou that whom-from buying tookest ? from whom did you buy that ? *tyē-nā tyē-chyā gaḷyāk miṭī mārᵃlyān āni tyē-t̲s̲ō mukō ghētᵃlyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tũ jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī ; thus, *mī mārīn*, I shall strike. In the second person singular we find *mārᵃśīt* and *mārᵃśīl*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT.   (STATE SAWANTWADI.)

SPECIMEN I.

एका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाश्रीक म्हणूक
लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेँकाँ
आपली जिंदगी वाटून दिली । मगे पुक्काळ दीस जाँवचे आदींच न्हानग्या भिलान
सगळाँ एकठँय केलाँ, आणि दूर देशाक जाँवक गेलो आणि थैँसर मौज मारून
होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थैँसर एक थोर दुकाळ
पडलो; आणि तेका कठीण दीस आयले । मगे तो थैँसरल्या एका गिरेस्ता-थैँ
जावन रवलो । तेणीं तेका आपलीं डुकराँ चरँवक आपल्या शेताँत धाडलो ।
आणि तेका दिसूँक लागलाँ डुकराँ खातत तो कुँडो माका मेळात तर बरो ।
पण तो सुद्धाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो,
माझ्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासाँनीं मरतेँ ।
मी उठान आणि बापाश्री-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे
आणि तुजे-कडे चुकलँय, आणि तुजो भील म्हणूक फावानेँ । तूँ माका तुजो
एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाश्री-हार आयलो ।
तो दूर आसतानाँच बापाश्रीन तेका वगलो, आणि तेका तेची काकळूत आयली ।
धाँव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान
तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलेँ, मी तुजो भील म्हणूक
फावान । पण बापाश्रीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि
हेका घाला आणि हेच्या हाताँत एक आंगठी आणि पायाँत जुतीं घाला । आणि
जेवन खावन आनंद करूँया, माजो भील मेललो तो फिरून जितो जालो, तो
साँडललो पण परत गावलो । मगे तेणीं आनंद कीलो ॥

तेचो थोरलो भील शेताँत गेलो । तो घरा-हार येता तर तेका गाणा नाचणा
आयकूँक येवँक लागलाँ । तेणी एका गड्याक साद घातलो आणि कायरे ह्याँ
म्हणून विचारलाँ । तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या बापाशीन च्याँ जेवाण केलाँसा । तेका राग आयलो आणि तो घराँत जायना । तेचो बापूस भायर आयलो आणि तेका बाबापुता करूँक लागलो । तेणी बापाशीक म्हटलाँ, बग, इतकीँ वर्साँ मी तुजी चाकरी करतें, तुज्या शब्दा भायर कदीँ गिलेँ नाय । पण तूँ माका केँच माज्या इष्टाँ वांगडा मजा मारूँक एक बकऱ्याचाँ पोर सुद्धाँ दिल्य नाय । पण जेणी तुजी जिनगी रांडाँ बरोबर वाटीक लायली तो तुजो भील घराँत येबँचे आदीँच तेचेसाठीँ तूँ जेवाण करतय । बापाशीन सांगलाँ, भिला, तूँ सदीँ माजे बरोबर आसय, माजाँ आसा ताँ सगळाँ तुजाँच । आमी आनंद करूँची च्याँच खराँ । किल्या म्हणशीत तर, हो तुजो भाव मेललो तो जितो जालो, तो नाय जाललो तो गावलो ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT. (STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṇ⁴sāk dōn jhīl hōtē. Tētur⁴lō nhāṇ⁴gō bāpāśik mhaṇūk lāg⁴lō,
One to-man two sons were. Of-them the-younger to-the-father to-say began,

' bābā, mā-kā yētalō tō jind⁴gē-tsō vā̤ṭo mā-kā dī.' Magē tē-ṇī
' father, me-to will-come that the-property-of share me-to give.' Then him-by

tē-kā̃ āp⁴lī jind⁴gī vāṭūn dilī. Magē puskaḷ dīs dzā̃v-chē
them-to his-own property having-divided was-given. Then many days passing

ādī̃-ts nhāṇ⁴gyā jhilān sag⁴lā̃ ēk-ṭhāy kelā̃, āṇi dūr dēśāk
before-even the-younger son-by all in-one-place was-made, and far to-country

dzā̃v⁴k gēlō āṇi thaĩsar maudz mārūn hotā̃-tā̃ sag⁴lā̃ ghālay⁴lā̃.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.

Tē-chē-kaḍ⁴lā̃ sag⁴lā̃ sar⁴lyār thaĩsar ēk thōr dukaḷ paḍ⁴lō; āṇi te-kā
Him-with all was-spent-after there one great famine befell; and him-to

kaṭhīṇ dīs āy⁴lē. Magē tō thaĩsar⁴lyā ekā girēstā-thaĩ dzāv⁴n
hard days came. Then he of-that-place one householder's-house-in having-gone

rav⁴lō. Tē-ṇĩ te-kā āp⁴lĩ ḍuk⁴rā̃ charāv⁴k āp⁴lyā śetā̃t dhāḍ⁴lō.
dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.

Āṇi te-kā disũk lāg⁴lā̃ ḍuk⁴rā̃ khātat tō kuṇḍō mā-kā meḷāt tar
And him-to to-appear began the-swine are-eating that husks me-to will-come then

barō. Paṇ tō suddā̃ kōṇ te-kā dēy-nā. Magē tō bhānār yēv⁴n
good. But that even anyone him-to would-not-give. Then he to-senses having-come

mhaṇūk lāg⁴lō, 'mājyā bāpās-chē kit⁴kē-tarī gaḍī khāv⁴n jēv⁴n āsat āṇi mī
to-say began, 'my father-of how-many servants eating dining are and I

upāsā̃-ṇĩ mar⁴taĩ; mī uṭhān āṇi bāpāśi-hār dzāy⁴n āṇi te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say

" bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsuk⁴lā̃y; āṇi tudzō jhīl mhaṇūk
" father, I God-towards and thee-towards have-erred; and thy son to-be-called

phāvā-naĩ; tũ mā-kā tudzō ēk gaḍī mhaṇūn tujē-kaḍē ṭhēv."' Āṇi tō magē uth⁴lō
am-not-fit; thou me-to thy one servant saying thee-with keep."' And he then arose

āṇi bāpāśi-hār āy⁴lō. Tō dūr ās⁴tānā̃-ts bāpā-śin te-kā bag⁴lō; āṇi
and father-to came. He far while-he-was-even the-father-by him-to was-seen; and

te-kā tē-chī kāk⁴ḷūt āy⁴lī. Dhā̃v-mārūn tē-ṇĩ te-chyā galyāk
him-to him-of pity came. Running-having-struck him-by his on-the-neck

mithī mārᵃlī, āṇi tē-chī mukā ghēṭᵃlī. Jhilān te-kā mhaṭᵃlã,
embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,

'bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsukᵃlaĩ, mī tudzō jhīl' mhaṇūk
'father, I God-towards and thee-towards have-erred, I thy son to-be-called

phāvā-naĩ.' Paṇ bāpā-śin gaḍyãk mhaṭᵃlã, 'ēk barōsō āṅᵃrakhō hāḍā āṇi
am-not-fit.' But the-father-by servants-to it-was-said, 'one good coat bring and

he-kā ghālā; āṇi he-chyā hātãt ēk āṅᵃṭhī āṇi pāyãt dzutĩ ghālā; āṇi
him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and

jēvᵃn khāvᵃn ānand karũ-yā; mādzō jhīl mēlᵃlō, tō phirūn jitō
by-dining by-eating merriment let-us-make; my son was-dead, he again alive

dzālō; tō sāṇḍᵃlalō, paṇ parat gāvᵃlō.' Magē tē-ṇĩ ānand kēlō.
became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tsō thōrᵃlō jhīl śetãt gēlᵃlō. Tō gharā-hār yetā, tar te-kā
His elder son in-the-fields was-gone. He house-towards comes, then him-to

gāṇā nātsᵃṇā āyᵃkũk yēvᵃk lāgᵃlã. Tē-ṇī ekā gaḍyāk sād ghātᵃlō āṇi,
singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,

'kāy-rē hyã?' mhaṇūn vichārᵃlã. Tē-ṇī te-kā mhaṭᵃlã, 'tudzō bhāv
'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother

āyᵃlō-sā, tō khuśāl gharāk āyᵃlō, mhaṇūn tujyā bāpā-śin hyã jevāṇ kēlã-sā.'
come-is, he safe house-to came, therefore thy father-by this feast made-is.'

Te-kā rāg āyᵃlō āṇi tō gharãt dzāy-nā. Tē-tsō bāpūs bhāyᵃr
Him-to anger came and he into-the-house would-not-go. His father out

āyᵃlō āṇi te-kā bābā-putā karũ lāgᵃlō. Tē-ṇī bāpā-śik mhaṭᵃlã,
came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,

'bag, itᵃkĩ varsã mī tujī tsākᵃrī karᵃtaĩ; tujyā śabdā-bhāyᵃr kadĩ
'see, so-many years I thy service have-been-doing; thy word-out-of ever

gēlaĩ nāy; paṇ tũ mā-kā kaĩ-ts mājyā ishṭā-vāṅᵃḍā majā
have-gone not; but by-thee me-to ever-even my friends-with merriment

mārūk ēk bakᵃryā-tsã por suddã dilay nāy; paṇ jē-ṇī
for-making one goat-of young-one even was-given not; but whom-by

tujī jiᵃgī rāṇḍã-barōbar vāṭēk-lāyᵃlī tō tudzō jhīl gharãt yēvᵃchē
thy property harlots-with was-wasted that thy son into-the-house coming

ādĩ-ts tē-chēsāṭhĩ tũ jevāṇ karᵃtay.' Bāpāśin sāṅᵃlã, 'jhilā,
before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son,

tũ sadĩ mājē-barōbar āsay; mādzã āsā tã sagᵃlã tudzã-ts. Āmī
thou always me-with art; mine is that all thine-verily. By-us

ānand karũ-tsō hyã-ts kharã; kityā mhaṇᵃśīt, tar hō tudzō
merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy

bhāv mēlᵃlō, tō jitō dzālō; tō nāy-dzālᵃlō, tō gāvᵃlō.'
brother was-dead, he alive became; he was-lost, he is-found.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḺĪ) DIALECT. (DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōṇā yēkā māṇᵃsāk dōg-<u>dza</u>ṇ jhīl hutē. Āṇi tyētullō dhākᵃlō
Some   one   man-to   two-persons   sons   were.   And   them-in-from   the-younger

bāpāśik uṇāgᵃlō, 'bābā, <u>dz</u>ō jindᵃgyē-<u>ts</u>ō vā̃ṭō mā-kā yēū-<u>ts</u>ō tō. dī.'
the-father-to   said,   'father,   what   property-of   share   me-to   (is)-to-come   that   give.'

Magē tyē-ṇā tyē̃-kā̃ jindᵃgī vāṭūn dilī. Magē thōḍyā disā-nī
Then   him-by   them-to   property   having-divided   was-given.   Then   few   days-in

dhākᵃlō jhīl sagᵃlā̃ ghēvn lāmb-chyā mulᵃkā̃t gēlō, āṇᵃkī̃ thã̄y-sar rītibhagar
the-younger   son   all   having-taken   far   to-country   went,   and   there   riotously

<u>ts</u>alān āpᵃlō paisō khartsūn ṭā̃kᵃlō. Magē tyē-ṇā sagᵃlā̃ khara<u>ts</u>ᵃlyār tyā
living   his   money   having-spent   was-thrown.   Then   him-by   all   spent-after   that

mulᵃkā̃t mōṭhō dukaḷ paḍᵃlō. Tyēdᵃvā̃ tyē-kā̃ paisō myēlā-nāsō <u>dz</u>ālō.
in-country   great   famine   arose.   Then   him-to   money   was-got-not-such   became.

Tēvā̃ tō tyā mulᵃkā̃tᵃlyā yēkā giristā-lāgī̃ <u>dz</u>āvn ravᵃlō. Tyē-ṇā tyē-kā̃
Then   he   that   country-in-of   one   householder-near   having-gone   stayed.   Him-by   him

ḍukᵃrā̃ <u>ts</u>araūk āpᵃlyā śētā̃t dhāḍᵃlyān. Tyēdᵃvā̃ ḍukᵃrā̃ <u>dz</u>ō kuṇḍō khã̄yᵃt tyā
swine   to-tend   his   in-field   it-was-sent.   Then   swine   what   husk   ate   that

kunḍyān āpᵃlā̃ pōṭ bharū̃-<u>ts</u>ā̃ asā̃ tyē-kā̃ disᵃlā̃. Āṇi tyē-kā̃ kōṇī
with-husk   his   belly   should-be-filled   thus   him-to   it-seemed.   And   him-to   (by-)anybody

kā̃yyēk dilyān nāy.
anything   was-given   not.

DĀLDĪ.

The Dāldīs or Nawāīts are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṅkaṇī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
TOTAL	23,500

To this total must be added the Nawāīts of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldīs are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldī most closely agrees with Kuḍāḷī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlã̃*, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in *s*; thus, *putūs*, son; *bhāvs*, brother; *dhuvas*, daughter; *bāpā-lā* and *bāpā-lās*, to a father; *putā-chīs rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōṅkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

ಎಕಾ ಮ್ಹಾನ್ನಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ್ ಹೊತೆ | ತೆಂತೂಸಿ ಲ್ಹಾನ್ನಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ
ಸೊಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಝ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಅಸಿಂ ತೆನಾ ಅಪ್ಲಿ ಜಮಿನಾ
ತ್ಯಾಂಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಫೊಡ್ಯಾ ದಿಶಿಂ ನ್ಹಾನ್ನೊ ಪುತೂಸ್ ಸಗಟ್ ಯೆಂಕ್ತೆ ಕರೂನ್ ಫೋವ್ನ್
ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಅಪ್ಲಿ ಸಗ್ಲಿ ಜಮಿನಾ ಖೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ |
ತೆನಾ ಸಗಟ್ ಖರಚ್—ಕರೂನ್ ಜ್ಹೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ವೊಟೊ ಬಗ್ರ್ಯಾಲ್ ಫೊಡ್ಶೆ
ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗ್ಲಿ | ಅಸಿಂ ತೊ ಜಾವ್ನ್ ತ್ಯಾ ಗಾವ್ಞಾ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ ಚಾಕಿ ಲಾ
ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಅಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಅಪ್ಲಿಂ ಡುಕ್ಕಾಂ ಚರೊಂವ್ಲಾ ಧಾಡ್ಲಾನ್ |
ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ಕಾನ್ ಖಾಂವ್ಚೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವ್ತೊ ಹೋತೊ ತರ್ ತೊ ಖುಶಾಲೇನ್
ಖಾತೊಹೊತೊ ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೊಣ್ ಕಾಯ್ ದೇಣಾಣಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಅಕ್ಕಲ್ ಯೇವ್ನ್
ತೊ ಬೊಲೂಲಾ ಲಾಗ್ಲೊ ಮಾಝ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕಿ ಚ್ಯಾ ಮಾನ್ಸಾಂಲಾ ಖಾವ್ನ್—ಜೀವ್ನ್ ತೆ
ಅಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಫೈತಾತ್ ಮಿಂ ಹಿತಿಂ ಭುಕ್ಕೆಂ ಮರ್ತಾಂ | ಮಿಂ ಉಟೂನ್ ಮಾಝ್ಯಾ ಬಾಪಾ ಘರಾಂ
ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಕೊ ಪಾಪ್ ಕೆಲೂಂ | ಆತಾಂ
ಹೆಚ್ಯಾ ಪುಡ್ಯಾಂ ಮಿಂ ತುಜೊ ಪುತೂಸ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೊಯ್-ನಾಇಂ | ತುಜ್ಯಾ ಚಾಕಾಂ
ಸೊಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ಶೆವ್ | ತೆದ್ವಾಂ ತೊ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್
ಪುತಾಲಾಸ್ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗ್ಗ್ಯೆಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ್ ಕಾಕೂದ್ ಆಯ್ಲಿ | ತೊ ಧಾವ್ನ್
ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಅನಿಂ ಬೋಂಚೆ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ
ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಕೊ ಪಾಪ್ ಕೆಲೂಂ | ಮಿಂ ತುಜೊ
ಪುತೂಸ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೊಯ್ ನಾಇಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಅಪ್ಲ್ಯಾ ಚಾಕಾ ಲಾ
ಸೊಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೊಟ್ ಅಂಗೊ ಏಕಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಅಂಗಾಂತ್ ಘುಲಾ, ಅನಿಂ ಏಕ್ ಮುದಿ
ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಅಸಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಣೆಂ ಘುಲಾ ಅನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೀವ್ನ್ ಖುಶಾಲೇನ್
ರೇವೂಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಝೊ ಪುತೂಸ್ ಮೇಲೊ ಹೊತೊ ಜಿತೊ ಹೊವ್ನ್ ಆಯ್ಲೊ |
ತೊ ನಾಇಂ ಜ್ಹೈಲೊ ಹೊತೊ, ತೊ ಗಾವ್ಲೊ | ತೆದ್ವಾಂ ತೆ ಖುಶಾಲ್ಕಿ ಕರೂಲಾ ಲಾಗ್ಲೆ ||

ತೆದ್ವಾಂ ತೆಚೊ ವೋಟೊ ಪುತೂಸ್ ಗದ್ಯಾಂತ್ ಹೊತೊ | ತೊ ಗಾದ್ಯಾಂತುಶಿ ಘುರಾ ಲಾಗ್ಗಿಂ
ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಞಂ ಅನಿಂ ನಾಚಚೊಂಚಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕಾ ಲಾ ಅಪ್ಯೆಲಾನ್ ಅನಿಂ
ಇಚಾರ್ಲಾನ್, ಹಿತ್ತಿಂ ಕಾಯ್ ಹೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸ್ ಆಯ್ಲೊ ಶಿ
ಅನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೀವಸ್ ದೆಲಾಸ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೊ ಚೊಕೊಟ
ಶೊವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘುರಾಂತ್ ಜಾಯ್ಣಾ ಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ್ ಭ್ಯೆರ್
ಆಯ್ಲೊ ತೆಕಾ ಸಮ್ಜಾಂವ್ಕಾ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ್ ಸೊಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ಲೆ ವರ್ಸಾಂ

ವಿಾಂ ತುಜಿ ಚಾಕಿ, ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದ್ಾಂ ವೊಳ್ಳಿ ನಾಇಂ| ತೇ ಬಿ ಅಪ್ಲ್ಯಾ ದೊಸ್ತಾಂ ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ಕಿ ಕೆರೂಲಾ ಏಕ್ ಬಕ್ರ್ಯಾಚಂ ಪ್ಾರ್ ಪಣ್ ಅಪ್ಲ್ಯಾಲಾ ದಿಲೋಸ್ ನಾಇಂ| ಜಲ್ಯಾರ್ ತುಜಿ ಜಮಿಾನ್ ಕಲಾವಂತ್ಣ್ಯಾಂಯ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾವ್ನ್ ಕಾಡ್ಲೇಲ್ಯಾ ಪ್ರತಾಲಾಸ್ ಆಲ್ಯಾ ಬರೋಬರ್ ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತೂಂ ವೊಶಾಂ ಜೆವಣ್ ದಿಲೊೇಸ್| ತೆದ್ಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತೂಂ ಕೆದ್ಾಂಬೀ ಮ್ಾಜ್ಯಾ ಲಾಗಟ್ ಆಸಸ್; ಮ್ಾಜೆ ಲಾಗ್ಿಂ ಕಾಯ್ ಆಶೆ ತಂ ತುಜಂಚ್| ಆಮಿಂ **ಖುಶಾಲಿ** ಕೆರೂಚಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚಂ ಚೊಕೊೋಟ್ ಆಶೆ| ಕಿತ್ಯಾಲಾ ಬೊಲ್ಯಾರ್ ಹೊ ತುಜೊ ಭಾವ್ಾಸ್ ಮೆಲ್ೊ ಹೊೇತೊ, ಜಿವಾನ್ ಆಯ್ಲೊ; ತೊ ನಾಇಂ ಜ್ಯೆಲೊ ಆತಾಂ ಗಾವ್ಲೊ ॥

[No. 47.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā   mānsā-lā   dog-dzāṇ   putūs hote.   Tentūsi   lhānsā   putāśin
A-certain *man-to*   *two-persons* *sons* *were.* *Of-them* *the-younger* *son-by*

bāpā-lā   sāṅglān,   'bāpā,   mājyā vāṇṭyā-lā kāy yēte tã ma-lā dē.' Ānĩ
the-father-to it-was-said, 'father,   my   share-to what   comes that me-to give.' And

te-nā   āpli   dzamīn   tyã-lā   vāṇṭūn   dili.   Thoḍyā diśĩ   nhānsō
him-by his-own   land   them-to having-divided was-given. A-few in-days the-younger

putūs sagaṭ yeṅkṭe   karūn   ghēvn   dūr   gāvānt gelo.   Thaĩ āpli
son   all   together having-made having-taken distant into-country went. There his-own

sagḷi   dzamīn   kherūn-khāvn   pāḍ-karūn   ṭaṅkᵃlān.   Te-nā   sagaṭ kharach
whole land   having-eaten-away bad-making was-thrown. Him-by all   expenditure

karūn   dzailā tedvã tyā   gāvānt   bhāri moṭo bargāl poḍlo. Tedvã tyā-lā
having-made became then that into-country very great famine fell. Then   him-to

garadz lāgᵃli. Ānĩ tō   dzāvn   tyā gãv-chyā   ekā gãv-kārā lāgaṭ tsākri-lā
want was-felt. And he having-gone that country-of one citizen   near in-service

rāvlo.   Tedvã tyā gãv-kārān tyā-lā   āplyā   gādyānt   āplĩ   ḍukrã tsaraũv-lā
remained. Then that citizen-by him-to his-own   into-field his-own swine to-graze

dhāḍlan.   Tedvã   tyā ḍukrān khãv-tso kuṇḍo tyā-lā   gāvto   hōto   tar tō
it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he

khuśālēn   khāto-hōto;   dzālyār te-lā kōṇ kāy   dēi-nāĩ.   Tedvã
gladness-with would-have-eaten; but   him-to anyone anything would-not-give. Then

tyā-lā akkal   yēvn   tō bolū-lā lāglo, 'mājyā bāpā-gharã tsākrī-chyā mānsã-lā
him-to sense having-come he to-speak began, 'my   father's-house-in service-of men-to

khāvn   jēvn   tē   āplyā   hātānt ṭhaitāt; mĩ hitĩ bhukkẽ martã.
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.

Mĩ   utūn   mājyā bāpā-gharã   dzāvn   aiso boltã, "bāpā, mĩ Khudā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God

nā tu-jyā sāmko pāp kerlũ; ātã he-chyā-phuḍyã mĩ tudzo putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward   I thy   son speaking to-speak

hōy-nāĩ; tu-jyā tsākrã-sāṅgāti ma-lā tsākar   karūn   ṭhēv." ' Tedvã tō
am-not-fit; thy   servants-with me-to a-servant having-made keep." ' Then he

utūn   bāpā lāgaṭ gelo.   Bāpān   putā-lās   dūr āstā-nã   bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;

tedvā̃ bāpä-lās kākrūd āyli. Tō dhāvn dzāvn te-lā yeṅg
then the-father-to compassion came. He running having-gone him-to embracing

mārūn dharlān ānī̃ bōñchi ghetlān. Tedvā̃ putā-śīn tyā-chyā lāgaṭ
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near

bollān, 'bāpā, mī̃ Khudā nā tujyā sāmko pāp kerlũ; mī̃ tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying

bolū-lā hōy-nāī̃.' Tedvā̃ bāpā-śīn āplyā tsākrā̃-lā sāṅglān, 'ēk tsokōṭ
to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good

āṅgrōkā hāḍūn tyā-chyā āṅgānt ghālā, ānī̃ ēk mudi tyā-chyā boṭānt, ānī̃
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and

tyā-chyā pāyāk vānnē̃ ghālā. Ānī̃ āmī̃ khāvn jēvn khuśālīn
him-of to-feet shoes put. And we having-eaten having-dined gladness-with

rēvū-lā; kityā bollyār, māzo putūs mēlo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;

tō nāī̃-dzailo hōto, tō gāvlo.' Tedvā̃ tē khuśālki kerū-lā lāgle.
he lost was, he is-found.' Then they merriment to-do began.

Tedvā̃ te-tso mōṭo putūs gādyānt hōto. Tō gādyāntu-śī̃ gharā-lāggī̃ yetā̃-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on

gā̃v-tsā ānī̃ nātsū-tsā aiklān. Tedvā̃ te-nā ekā tsākrā-lā āpailān ānī̃
singing and dancing was-heard. Then him-by one servant-to it-was-called and

ichārlān, 'hittī̃ kāy hotē̃-śe?' Tedvā̃ te-nā te-lā bollān, 'tudzō bhāvūs
asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother

āylo-śe ānī̃ tujyā bāpā-śīn ēk jevaṇ delān; kityā-khātir bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good

hōvn āylo.' Tedvā̃ te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvā̃ bāpūs
being came.' Then him-to anger came, in-the-house would-not-go. Then the-father

bhair āylo, te-kā samjāv-kā lāgᵃlo. Tedvā̃ te-nā bāpā-lās sāṅglān, 'hī bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,

etle varsā̃ mī̃ tuji tsākri kartā̃, tuji bāt kedvā̃ moḷḷeli nāī̃. Tē-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own

dōstā̃-sāṅgātī̃ khuśālki kerū-lā ēk bakryā-tsā pōr paṇ āplyā-lā dilōs nāī̃.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.

Dzālyār tuji dzamīn kalāvantnyā̃ sāṅgātī̃ rēvūn khāvn kāḍlēlyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to

āylyā barōbar tyā-chyā khātir tū mothā̃ jevaṇ dilōs.' Tedvā̃ te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to

sāṅglān, 'tū kedvā̃-bī mājyā-lāgaṭ āsas, māje-lāggī̃ kāy āśe tā tudzā̃-ts.
it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.

Āmī̃ khuśāli kerū-tsā ānī̃ khuśīn ravū-tsā tsokōṭ āśe. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this

tudzo bhāvūs mello hōto, jivān āylo; tō nāī̃-dzailo, ātā̃ gāvᵃlo.'
thy brother dead was, alive came; he was-lost, now is-found.'

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT.   (STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साई होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या
घोवाला बोलते, तुमी घरांत बैसून हेल्याँव धंदी रोजगार नाय । तवाँ ही
लेकरा खातील पितील काय । तवाँ तो बायकोला बोलते, बिबी आजचे दीस
सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान ।
आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । व्ये
रोव्यो तो घो घेऊन जंगलच्या तरफ रवाना भैलो । तो मुख्या कोकस्थानांत
गिलो । त्याला दिसा बारा वाजन्याच्या षुमाराला एक बाव नजर पडली । त्या
बावी-वर बैठून सोबनच्यो चार रोव्यो सोडून बावीच्या चार कोना-वर ठेवलान,
आनि बोलवे लागलो, एक्कूँ खाँव की दोकु खाँव । आवऱ्यांत त्या बाविंतला
शेखनागाची धू होती । तवाँ बापानी धुवेला बोलवे लागलो की, बावी-वर एक
फकीर भुका येऊन बेठलेलो हाय, त्याला काई खावेला दो । धू बोलव्या लागली
आपल्या जवल खावेला देवेला काय नाय । तवाँ बाप बोललो, आपली हांडी
हाय, ती वरती घेऊन जा, आनि त्या हांडीच्या खलती लुबान जाल, म्हनजे त्या
हांडीत काय तरी शिजून तयार होईल । ताँ त्याला खावं देस । त्या-परमान
धू वरती येऊन बापानं सांगितल्या परमान करून फकिराला खाव्या घातलान,
आनि ती हांडी बी फकिराच्या हवालीं कीलान । फकिरानें ती हांडी घेऊन
धनशी चालतो भैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात
गेलो । रात भैली होती, आनि त्या गावाचे सगले लोक चोरीला गेले होते ।
म्हगून एकाच्या ओटी-वर त्यान आपला बिस्तार लावलान । चोराची बायको घरात
होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी बगलान । तिच्या दिलाला
लागलां की, ही हांडी सुटी गुनवान हाय । आवऱ्यात तिचो घो चोरी करून
ऐलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवल एक हांडी हाय, ती मोटी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्ह्या आनि फकिराची हांडी हाय ती आपल्या घरातला हना । व्या परमाने तेच्या घोवान किलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर व्यात आखनो बिरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT.　　(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāī hōtē.　Tyā-chē chār sōkᵃrē hōtē.　Tyā-chī bāyᵃkō āpᵃlyā ghōvā-lā
One　faqir　was.　Him-of four　sons　were.　His　wife　her　husband-to

bōlᵃtē, 'tumī　gharānt　baisūn　rhēlyā͂v,　dhandō　rōd̲zᵃgār　nāy.
says, 'you　in-the-house　having-sat　have-remained, occupation　employment　is-not.

Tavā͂　hī　lēkᵃrā　khātīl　pitīl　kāy?'　Tavā　tō　bāyᵃkō-lā bōlᵃte, 'bibī
Then these children shall-eat shall-drink what?'　Then　he　wife-to　says, 'wife

ād̲z-chē　dīs　sabur　karā,　āni　sabā　chār　rōṭī　ma-lā　bhud̲zūn　dyā;
to-day-of day patience make, and to-morrow four　cakes　me-to　having-baked　give;

mhanᵃjē　mī　dhandyā-lā　d̲zān.'　Ātā　bāyᵃkō-nī　subō-chī　āpᵃlyā
then　I　work-on　shall-go.'　Now　the-wife-by　early-morning-of　her-own

ghōvā-lā　chār　rōṭī　bhud̲zūn　dilān.　Tyō　rōṭyō　tō　ghō
husband-to　four　cakes　having-baked　were-given.　Those　cakes　that　husband

ghēūn　d̲zaṅgal-chyā　taraph　ravānā-d̲zhailō.　Tō　muṭyā kōkasthānānt
having-taken　a-jungle-of　in-the-direction　started-off.　He　great　in-a-forest

gēlō.　Tyā-lā　disā　bārā　vad̲zᵃnyā-chyā　shumārā-lā　ēk　bāv　nad̲zᵃra　paḍᵃlī.
went.　Him-to　by-day　twelve　striking-of　about-at　one　well　in-sight　fell.

Tyā　bāvī-var　baiṭhūn　sōban-chyō　chār rōṭyō　sōḍūn　bāvī-chyā　chār
That　well-on　having-sat　accompanying four　cakes　having-taken-out　the-well-of　four

kōnā-var　ṭhēvᵃlān,　āni　bōlᵃvē　lāgᵃlō, 'ēk-kū̃　khāv　kī　dō-ku　khā͂v.'
corners-on　were-put,　and to-speak he-began, 'one-to　I-should-eat　or　two-to　I-should-eat.'

Āvᵃryānt　tyā　bāvintᵃlā　śēkh-nāgā-chī　dhū　hōtī.　Tavā͂
In-the-meanwhile　that well-in-from　a-cobra-snake-of　daughter　there-was.　Then

bāpā-nī　dhuvē-lā　bōlᵃvē　lāgᵃlō kī, 'bāvī-var　ēk phakīr　bhukā
the-father-by　the-daughter-to to-speak was-begun that, ' the-well-upon　one dervish　hungry

yēūn　bēṭhᵃlēlō hāy; tyā-lā　kāī　khāvē-lā dyē.'　Dhū　bōlᵃvyā
having-come　sat　is; him-to　something　to-eat　give.'　The-daughter to-speak

lāgᵃlī, 'āpᵃlyā-d̲zaval khāvē-lā dēvē-lā　kāy　nāy.'　Tavā͂　bāp　bōlᵃlō,
began, 'of-us-near　to-eat　to-give　anything　is-not.'　Then　the-father　said,

'āpᵃlī hāṇḍī hāy, tī varᵗī ghēun dzā, āni tyā hāṇḍī-chyā khalᵗī lubān
'our-own pot is, that up having-taken go, and that pot-of under incense

dzāl, mhanᵃjē tyā hāṇḍīt kāy tarī śidzūn tayār hōīl. Tẫ tyā-lā
burn, then that in-pot something at-least having-cooked ready will-be. That him-to

khāvē dēs.' Tyā-parᵃmān dhū varᵗī yēun bāpā-nē
to-eat give.' That-according-to the-daughter up having-come the-father-by

sāṅgitᵃlyā-parᵃmān karūn phakirā-lā khāvyā ghātᵃlān, āni tī hāṇḍi bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also

phakirā-chyā havālī̃ kēlān. Phakirā-nē tī hāṇḍi ghēun than-śī
the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from

tsālᵃtō-dzhailō. Tō vāṭ tsālᵃtā tsālᵃtā ēkā khāpᵃrī-tsōrā-chyā gāvāt gēlō.
went-away. He the-way walking walking one house-breaker-of in-village went.

Rāt dzhailī-hōti, āni tyā gāvā-chē sagᵃlē lōk tsōrī-lā gēlē hōtē. Mhagūn
Night become-had, and that village-of all people theft-for gone were. Therefore

ēkā-chyā ōṭi-var tyā-na āpᵃlā bistār lāvᵃlān. Tsōrā-chī bāyᵃkō
one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife

gharāt hōtī. Tyā bāyᵃkō-nī tyā phakirā-chyā sōban-chī hāṇḍī bagᵃlān.
in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.

Ti-chyā dilā-lā lāgᵃlẫ kī, hī hāṇḍi muṭī gunᵃvān hāy.
Her mind-to it-occurred that, this pot great possessing-merit is.

Āvᵃryāt ti-tsō ghō tsōrī karūn ailō. Tī āpᵃlyā ghōvā-lā
In-the-meanwhile her husband theft having-made came. She her-own husband-to

sāṅgᵗē, 'hyā phakirā-dzaval ēk hāṇḍi hāy, tī mōṭi gunᵃvān hāy.
tells, 'this faqir-near one pot is, that great possessing-merit is.

Mhanūn phakīr nidzᵃlyā-var āpᵃlyā gharān-chī ēk hāṇḍi nhyā āni
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and

phakirā-chī hāṇḍi hāy, tī āpᵃlyā gharāt-lā hanā.' Tyā-parᵃmānē tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her

ghōvān kēlān. Bāyᵃkō-nī tī hāṇḍi tsulī-var thēvilyā-barōbar
husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after

tyāt ākhanī-biriyānī śidzᵃlī. Tī dōghā ghō-bāyᵃlā-nī baiṭhūn
in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat

khālyē. Tin-varᵗī bāyᵃkō āpᵃlyā ghōvā-lā bōlᵃvyā lāgᵃlī, 'tum-lā ātẫ
was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now

tsōrī karᵃvyā dzānyā-chī kāy dzarūr nāy. Āpᵃlyā-lā ātẫ pōṭ-bhar khāvyā-lā
theft to-make going-of any necessity is-not. Us-to now belly-full eat-to

millāy.'
is-got.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Koṅkanasths are the chief Konkan Brāhmaṇs. Their head-quarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL .	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ã is used for *ẽ* in the same cases as in Kudāḷī; thus, *ḍuk°rã*, swine; *dzã madzhã sē tã sag°lã tudzhã sē*, what mine is that all thine is.

Ē and *ō* are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *ī*; thus, *mul°gĭ-tsã*, of a daughter. The dative ends in *lā*; thus, *mān°sā-lā*, to a man, etc.

Pronouns.—*Mē*, I, by me; *mā-lā*, to me; *tēṇĭn*, by him; *kitã*, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-ṇā*, to be. Present tense, *sõ̃*, I am; *sas*, thou art; *sē*, he is; *sõ̃*, we are; *sã̃*, you are; *sat*, they are. The regular present *mē satsã* seems to be used as a habitual present, 'I usually am'; thus, *tũ mājhē-dzaval rōdz satsas*, thou art always with me. The past tense is regularly formed; thus, *tũ salōs*, thou wast.

The finite verb forms its present from the participle in *tsō*; thus, *mē mār°tsã*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vã*, corresponding to Standard Marāṭhī *vẽ̃*; thus, *mē mār°vã*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gēlõ*, I went; *gēlōs*, thou wentest; *gēlō*, he went; plural, *gēlõ, gēlã, yēlē*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tũ mā-lā bak°rō dilōs*, by-thee me-to a-goat was given; *bāpān … miṭhī mār°lin āṇi tē-tsō mukō ghēt°lōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mē tē-chē mul°gē-lā pushkaḷ tsābūk māy°rē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlã sē*, by-me sin made is, I have sinned; *mē mhaṇēn*, I will say; *dzāy-nā*, he would not go; *khāy°t*, they usually ate.

The imperative of *dē-ṇā*, to give, is *dē* or *dēs*. Other imperatives are regular; thus, *ghē*, take; *yā*, go ye.

The verbal noun in *ṇā*, corresponding to Standard Marāṭhī *ṇẽ̃*, is common; thus, *mār°ṇā*, to strike; *khāṇā*, to eat. The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāṭhī *vyā*; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *māruṇī* and *mār°nī*, having struck; *dzāv°nī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōdyō*, a son; *chēḍ*, a daughter; *tsōkhōṭ*, good; *tēḍ°lā*, then; *kitã*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpávaní which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÁṬHÍ.

CHITPÁVANÍ DIALECT.   (DISTRICT RATNAGIRI.)

एका माणसाला दोन बोडे॒ सले॒ । ते॒-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला ये॒चे तो दे । मग तेणीन तेला आपली जिनगी वांटून दिलीन । मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करुनी टूर देशांत गेलो आणि त्याहां उधळेपणान वागुनी आपली जिनगी उडयलीन । मग तेणीन सगळां खर्चुनी टाकले-वर ते देशांत मोठो दुकाळ पडलो । ते-मुळां तेला गरज लागूं लागली । ते॒डला ते देशांतले एका गृहस्था-जवळ जावनी रे॒हेलो । तेणीन तेला आपले शे॒तांत डुकरां चारवेला धाडलोन । ते॒डला डुकरां जीं सालां खात सत ते-वर तेणीन आपलां पोट आनंदान भरलान असतान । पण कोणी सुद्धां तेला कांहीं दिलान नाही । मग जे॒डला तो शुद्धी-वर आलो ते॒डला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशीं मरचां । मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुझे दे॒खत अन्याय कीलोसे । आणि हे॒चे उपर मे तुझो मुलगो म्हणुनी घे॒वेला योग्य नाही । माला आपले एका पायकाळ्या प्रमाण ठे॒य । मग तो उठुनी आपले बापा-हारीं आलो । पण तो लांब सतांच ते॒चे बापान तेला बघितलान आणि तेला दया आली आणि धांवनी ते॒चे गळे॒ला मिठी मारलीन आणि ते॒चो मुको घे॒तलोन । मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुझे डोळां दे॒खत पातक कीलां से व मे हे॒चे उपर तुझो मुलगो म्हणवेला योग्य नाही । पण बापूश चाकरानला म्हणालो चांगलो आंगरखो से॒ल ती आणणी हे॒चे आंगांत घाला, ते॒चे हातांत आंगठी व पायांत जोडा घाला । मग आम्ही जेवनी-खावनी गोड करूंया । कारण हे॒ माझो मुलगो मे॒लो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो सांवडलो से । असां म्हणणी ते आनंद करूं लागले ॥

ते वे॒ळा ते॒चो वडील मुलगो शे॒तांत सलो । तो जे॒डला ये॒वनी घरा जवळ पोंचलो ते॒डला तेणीन गाणा व नाचणा आयकले॒लान । आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हैं कितां चाललां से ।   तेडला तो
तेला म्हणालो । तुभो भाऊश आलो से व तुझे बापसान मेजवानी कीलीन से । कारण
तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो
बापूश बाहेर येवनी तेची विनवणी करूँ लागलो । पण तेंणीन आपले बापसाला
उत्तर दिलान कीं, बघ आज इतकीं वर्षां मे तुझी चाकरी करचां व कद्वही तुझी
आन्ना मोडली नाही ।   तरी मे माझे मित्रां बरोबर आनंदान वागवां असे हेतून
एकादां करडूं इखील तूँ माला दिलांस नाची । पण जेणीन तुझो पैसो रांडांचे संगतीन
खावनी फडशो पाडलोन से तो हो तुझो बोड्यो आलो तोंच तूँ तेचेसाठीं एक
मेजवानी दिलीस ।   तेचे-वर तो तेला म्हणालो मुलग्या तूँ माझे जवळ रोज सचस
व माझे जवळ जां काँचीं से तां सगळां तुफ्रां से । आपलेनला हर्ष व आनंद करवो
हैं चांगलां सळां । कारण हो तुझो भाऊश मेलो सलो तो फिरुनी जगलो से व
सांडलो सलो तो साँपडलो से ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Chitpāvanī Dialect. (District Ratnagiri.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānˢā-lā dōn bōḍyē salē. Tē-paikī̃ dhākˢṭō āpˢlē bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to

mhaṇālō, 'bābā, dzō jinˢgyā-tsō vāṇṭō mā-lā yēchē tō dē.' Mag tē-ṇīn
said, 'father, what the-estate-of share me-to comes that give.' Then him-by

tē-lā āpˢlī jinˢgī vāṇṭūn dilīn. Mag thōḍē divˢsān dhākˢṭō
him-to his-own estate having-divided was-given. Then few days-in the-younger

mulˢgō sagˢlī jinˢgī gōḷā-karˢnī dūr dēśānt gēlō, āṇi tyāhā̃
son all estate together-having-made distant into-a-country went, and there

udhˢḷēpaṇān vāgunī āpˢlī jinˢgī uḍayˢlīn. Mag tē-ṇīn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by

sagˢḷā̃ khartsunī-ṭākˢlē-var tē dēśānt mōṭhō dukaḷ paḍˢlō.
all having-squandered-away-after that into-country great famine fell.

Tē-muḷā̃ tē-lā garadz lāgũ lāgˢlī. Tēḍˢlā tē dēśāntˢlē ēkā grihasthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-

dzavaḷ dzāvˢnī rēhēlō. Tē-ṇīn tē-lā āpˢlē śētānt dukˢrā̃ tsārˢvē-lā
near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed

dhāḍˢlōn. Tēḍˢlā dukˢrā̃ jī̃ sālā̃ khāt sat tē-var tē-ṇīn āpˢlā̃ pōṭ
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly

ānandān bharˢlān asˢtān. Paṇ kōṇī-suddhā̃ tē-lā kā̃hī̃
gladness-with filled would-have-been. But (by-)anybody-even him-to anything

dilān nāhī. Mag jēḍˢlā tō suddhī-var ālō tēḍˢlā tō mhaṇālō, 'mājhē bāpā-chē
was-given not. Then when he senses-on came then he said, 'my father-of

kitī-tarī tsākˢrān-lā khāvˢnī purē itˢkī bhākˢrī sē; āṇi mē bhukān
how-many servants-to having-eaten enough so-much bread is; and I hunger-by

upāśī̃ marˢtsā̃. Mē uṭhunī bābā-hārī̃ dzāvˢnī tē-lā mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,

"bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar
"father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after

mē tudzhō mulˢgō mhaṇunī ghēvē-lā yōgya nāhī. Mā-lā āpˢlē ēkā
I thy son having-said to-take fit am-not. Me-to thy-own one

pāyˢkāḷyā-pramāṇ ṭhēy."' Mag tō uṭhunī āpˢlē bāpā-hārī̃ ālō. Paṇ tō
servant-like keep."' Then he having-arisen his-own father-to came. But he

lāmb satā̃-<u>ts</u> tē-chē bāpān tē-lā baghit^alān āṇi tē-lā dayā ālī ;
distant being-just his father-by him-to it-was-seen and him-to compassion came ;

āṇi dhā̃v^anī tē-chē gaḷē-lā miṭhī mār^alīn, āṇi tē-<u>tsō</u> mukō ghēt^alōn. Mul^agō
and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son

tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē ḍōḷā̃-dēkhat pātak kēlā̃ sē.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.

Va mē hē-chē-upar tu<u>dzh</u>ō mul^agō mhaṇ^avē-lā yōgya nāhī.' Paṇ bāpūś <u>ts</u>āk^arān-lā
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to

mhaṇālō, '<u>ts</u>āṅg^alō āṅgar^akhō sēl tō āṇ^aṇī hē-chē āṅgānt ghālā ;
said, 'good a-coat will-be that having-brought his in-body put ;

tē-chē hātānt āṅg^aṭhī va pāyānt <u>dzō</u>ḍā ghālā. Mag āmhī jēv^anī-khāv^anī
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten

gōḍ karū̃-yā. Kāraṇ hō mā<u>dzh</u>ō mul^agō mēlō salō, tō phirunī jivant
merriment will-make. Because this my son dead was, he again alive

sē ; tō sāṇḍ^alō salō, tō sā̃paḍ^alō sē.' Asā̃ mhaṇ^aṇī tē ānand karū̃ lāg^alē.
is ; he lost was, he found is.' So having-said they joy to-make began.

Tē vēḷā tē-<u>tsō</u> vaḍīl mul^agō śētānt salō. Tō jēḍ^alā yēv^anī gharā
That time-at his eldest son in-the-field was. He when having-come the-house

<u>dz</u>avaḷ pō<u>ts</u>^alō, tēḍ^alā tēnīn gāṇā va nā<u>ts</u>^aṇā āy^akyēlān. Āṇi tēnīn āp^alē
near arrived, then him-by singing and dancing was-heard. And him-by his-own

<u>ts</u>āk^arā̃-paikī̃ ēkā-lā hāk mār^alīn va vichār^alān, 'hē̃ kitā̃ <u>ts</u>āl^alā̃ sē ?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is ?'

Tēḍ^alā tō tē-lā mhaṇālō, 'tu<u>dzh</u>ō bhāūś ālō-sē, va tujhē bāp^asān mēj^avānī
Then he him-to said, 'thy brother come-is, and thy father-by a-feast

kēlīn sē ; kāraṇ tē-lā tō sukh^arūp miḷālō sē.' Tēḍ^alā tō rāgāv^anī ānt
made is ; because him-to he safe got is.' Then he being-angry in

<u>dz</u>āy^a-nā. Mhaṇ^aṇī tē-<u>tsō</u> bāpūś bāhēr yēv^anī tē-chī vinav^aṇī karū̃ lāg^alō.
would-not-go. Therefore his father out having-come his entreaty to-make began.

Paṇ tēnīn āp^alē bāp^asā-lā uttar dilān kī̃, 'bagh, ā<u>dz</u> it^akē varshā̃ mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I

tujhī <u>ts</u>āk^arī kar^atsā̃ va kaī-hī tujhī ādnyā mōḍ^alī nāhī. Tarī mē mājhē
thy service do and ever thy command was-broken not. Yet by-me my

mitrā-barōbar ānandān vāg^avā̃ asē hētūn ēkādā̃ kar^aḍū̃
friends-with gladness-with it-should-be-behaved such object-with one kid

dēkhīl tū̃ mā-lā dilā̃s nāhī. Paṇ jēnīn tu<u>dzh</u>ō paisō rāṇḍā-chē
even by-thee me-to was-given not. But whom-by thy money harlots-of

saṅg^atīn khāv^anī phaḍ^aśō-pāḍ^alōn sē tō hō tu<u>dzh</u>ō hōḍyō ālō tō-<u>ts</u>
in-company having-eaten squandered-away is that this thy son came just-then

tū̃ tē-chēsāṭhī ēk mēj^avānī dilis.' Tē-chē-var tō tē-lā mhaṇālō, 'mul^agyā
by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son

tū̃ mājhē-<u>dz</u>avaḷ rōḍz sa<u>ts</u>as, va mājhē-<u>dz</u>avaḷ <u>dz</u>ā̃-kāhī sē tā̃ sag^aḷā̃ tu<u>dzh</u>ā̃ sē.
thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āpᵃlēn-lā harsha va ānand   karᵃvō   hẽ tsāngᵃlẫ salẫ. Kāraṇ hō tudzhō
Us-to   delight and   joy should-be-made this   good   was. Because this   thy

bhāūś mēlō salō, tō phirunī dzagᵃlō sē; va sānḍᵃlō salō, tō sẫpaḍᵃlō sē.'
brother dead was, he again   alive   is; and   lost   was, he   found is.'

MARĀṬHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāṭhī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the

Area in which spoken.

western border to Standard Marāṭhī. The frontier line thence goes northwards so far as the river Tápti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāṭhī of Berar is usually spoken of as Varhāḍī or Bērārī, and Nāgpurī is the

Name of the dialect.

traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

The so-called Varhāḍī, the Marāṭhī of Berar, has been

Number of speakers.

returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
TOTAL .	2,001,473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000
TOTAL .	82,550
GRAND TOTAL	2,084,023

The so-called Nāgpurī has been returned from the following districts :—
A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL	1,813,975

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kawardha	1,000
Akola	1,000
TOTAL	9,500
GRAND TOTAL	1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhanªgarī	Chhindwara	1,800
Dzhāṛpī	Ellichpur	5,000
Gōvārī	Chhindwara	2,000
,,	Chanda	500
,,	Bhandara	150
Kōshṭī	Akola	300
,,	Ellichpur	500
,,	Buldana	2,100
Kumbhārī	Akola	4,500
,,	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
,,	Chanda	10,000
Marhēṭī	Balaghat	?
Natakānī	Chanda	180
	TOTAL	146,180

Of these minor dialects the Marhēṭī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindī, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhind-wara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī	2,084,023
Nāgpurī	1,823,475
Minor dialects	146,180
Katiā	18,700
TOTAL .	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Halᵃbī	104,971
Bhunjiā	2,000
Nāharī	482
Kamārī	3,743
TOTAL .	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Halᵃbī, etc.	111,196
TOTAL .	7,677,432

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form **Grammar.** which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened ; thus, *mī* and *mi*, I ; *māhi bāyᵃkō*, my wife ; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *dzōl* for *dzaval*, near ; *uḍōlā* for *uḍavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ẽ* of neuter bases, in the suffix *nẽ* of the instrumental, and in the future. Thus, *asa*, so ; *sāṅgitᵃla*, it was said ; *ḍukᵉra*, swine ;

2 F 2

bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhanᵃgarī and Gōvārī of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *il*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-śin*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *ḷ*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōḷā*, a horse, and in the dialect of the Kunᵃbīs of Akola *ḍ* is substituted for *ḷ* in words such as *dzavaḍ*, near. The cerebral *ḷ*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *māḷī*, *mārī*, *māyī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *ḷ* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō māran* and *māral*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

Nouns.—The substitution of *a* for *ē̃* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōrᵃga*, a child, is constantly used in the sense of 'son.' *Mānᵃsa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāngᵃlē mānᵃsa*, good men, and so on. In the dialect of the Kunᵃbīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarātī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mānᵃsāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lā* in most of the rustic dialects such as the Kunᵃbī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan^agarī and Gōvārī of Chhind-wara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuvā* and *tvā*, by thee; *mādzha nāv*, my name. 'To me' is *madz*, *madz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

Kāy, what? has an ablative *kāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation; thus, *mī mar^atō*, I die; *mī mār^atō*, I strike; *mī mhanīn*, I shall say; *mī karīn*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar^atō*, I do; *tū kar^atō(s)*, thou dost; *tē kar^atāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh^atē(s)*, thou livest; *tō yētē*, he comes; *tō kar^atyē*, he does; *tē dzātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār^ata*, thou strikest; *tē mār^atat*, they strike.

In the imperative we may note forms such as *dzāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī nidzō*, I used to sleep. Note forms such as *tō dzāyē-nā*, he would not go; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār^ala*, I struck; *tyā mār^ala*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ^alan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit^alān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

In the future we must note forms such as *mĭ asal*, I shall be ; *tŭ mār°sĭn*, thou wilt strike ; *tē mār°tĭn*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kuṇªbīs of Akola we find a form *tumhĭ mār°sān*, instead of *mārăl*, you will strike. Note also forms such as *pāhādzōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend ; *rākh°nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā, ā,* and *āy*. Thus, *tsār°yā-lē*, in order to tend (Akola and Buldana) ; *tsārāy-lē*, in order to tend (Akola, Basim, Betul, and Raipur) ; *karā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *rakhāvā-lē*, corresponding to Standard Marāṭhī *rākhāv°yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added ; thus, *dhāŭn-sanyā*, having run. From *mhan°na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpurī specimens from Wardha, are current in old Marāṭhī and in the Konkan.

The **vocabulary** contains some words which are not usual in the Dekhan. Thus, *bhēṭ°na* for *miḷ°na*, to be got ; *vāvar*, a field ; *pōryā*, a son ; *phōṭ°ra*, husks ; *ṭaṅgĭ*, difficulty ; *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāṭhī current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhāḍī and closely agrees with the form of Marāṭhī described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kuṇªbī, the language of the bulk of the population. The estimated figures for the two dialects are as follows :—

Brāhmaṇī	18,000
Kuṇªbī	443,600
TOTAL	461,600

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpurī, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff ; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *lā* and the frequency with which *ya* is substituted for *i* and *ē, i.e.* perhaps *e*. Thus, *mān°sā-lā*, to a man ; *rāhyalā*, he lived ; *tyãvhā*, then.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते ।   त्याच्यातला एक लाहान आपल्या
बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माह्या वाह्यास येईल तो मला द्या ।
मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो टूर मुलकाला गेला ।
आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला ।   मग त्यान
अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला
अडचन पडू लागली ।   मग तो त्या देशातल्या एका मानसा-जवळ जावून राह्यला ।
त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल ।   त्यँला डुकर जे
टप्र खात ह्वते त्याच्या-वर आपन आपल पोट भराव अस त्यास बाटू लागल ।   आनी
त्याला कोन काही द्यळ नाहीं ।   मग तो सुधीत येजन म्हने, माह्या बापाच्या किती
सालदाराइला पोटभर भाकर भिटते (भिट्टे), आन मी उपाशी मरतो ।   मी उठून
माह्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा ह्या देवाच्या कह्या-बाहेर व
तुमच्या सामन पाप कील आहे ।   या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते ।
तुमच्या एका सालदारा-वानी मळ्ळा ठेवा ।   मग तो उठून आपल्या बापा-जवळ गेला ।
तो टूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान
धावत जाजन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले ।   मग ते पोरग
त्याला म्हनू लागल, बाबा, देवाच्या कह्या-बाहेर व तुमच्या सामन म्या पाप कील ।
आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते ।   पन बापान आपल्या
कामदाराइला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला
आनी त्याच्या बोटात मुदी व पायात जोडा घाला ।   मग आपन खाजन पिजन
चयन करू ।   का-म्हुन म्हनाल तर हा माह्या पोरगा मेला ह्वता त जिता झाला
आन हारपला ह्वता त सापडला ।   त्यँला ते चड्डन करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात ह्वता ।   मग तो घरा-जवळ
आल्या-वर त्यान वाजंत्री व नाच ऐकला ।   त्यँला कामदारातल्या एकाला

बलावून त्यान इचारले (पुसले) हे काय न्हय । त्यान त्याला सांगितल, तुझा भाऊ आला आहे, आन तो तुझ्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्यँव्हा तो राग भरून आत जाये-ना । म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाहा, मी इतकी वर्सं तुमची चाकरी करतो, आन तुमची मर्जी म्या कधीं-ही वलांडली नाहीं । तरी म्या आपल्या गड्याऽ-बरोबर मजा करावी म्हनून मला कधी घेळींच पिलू-ही देऽ नाहीं । आनी ज्यान तुमचा पयसा कंचनी-बराबर खराब कीला तो तुमचा पोरगा आला तेव्हा तुम्ही त्याच्यासाठी मोठी पंगत देऽ । तेव्हा त्यान त्याला म्हटल, पोरा, तू सगळा ईळ माझ्या-जवळ आहे । आनी माझी सगळी जिनगी तुहीच आहे । हा तुझा भाऊ मेला व्हता त जिता झाला आन हारपला व्हता त सापडला । म्हनून आनंद् व चऽन करावी हे बर व्हत ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mānˢsā-lā dōn lēk hōtē. Tyā-chyātˢlā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger

āpˢlyā bāpās mhanālā, 'bābā, dzō jindˢgī-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share

yēīl tō ma-lā dyā.' Mag thōḍˢkyā divˢsā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by

sagˢḷa dzamā karūn tō dūr mulˢkā-lā gēlā. Ānī tētha
all together having-made he a-distant country-to went. And there

udhˢḷēpanā-na rāhūn āpˢlā sagˢḷā paisā kharts-karūn ṭākˢlā.
extravagance-by having-lived his-own all money having-spent was-thrown.

Mag tyā-na avˢgha kharatsˢlyā-var tyā mulˢkāt mōṭhā kāḷ ṛaḍˢlā
Then him-by whole having-spent-on that in-country mighty famine fell

(māhāgī paḍˢlī); va tyā-lā adˢtsan paḍū lāgˢlī. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that

dēśātˢlyā ēkā mānˢsā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to

ḍukar tsārāy-lā āpˢlyā vāvˢrāt dhāḍˢla. Tyãvhā ḍukar jē ṭapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks

khāt vhatē tyā-chyā-var āpan āpˢla pōṭ bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him

vāṭū lāgˢla. Ānī tyā-lā kōna kāhī dyalla nāhĩ. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he

suddhīt yēūn mhanē, 'māhyā bāpā-chyā kitī sālˢdārāi-lā
into-senses having-come said, ' my father-of how-many servants-to

pōṭ-bhar bhākar bhēṭˢtē(bhēṭṭē), ān mī upāśī marˢtō. Mī
belly-full bread is-obtained, and I hungry die. I

uṭhŭn māhyā bāpā-kaḍē dzāil, ānī tyā-hi-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,

myā Dēvā-chyā kahyā-bāhēr va tum-chyā sāmˢnē pāp kēlā āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

2 G

tum-tsa   pōrᵃga   mhanᵃnyās   ma-lā   lāḏz   vāṭᵃtē.   Tum-chyā   ēkā   sālᵃdārā-vānī
your   son   to-be-called   me-to   shame   seems.   Your   one   servant-like

mallā   ṭhēvā.'' '   Mag   tō   uṭhūn   āpᵃlyā   bāpā-ḏzavaḷ   gēlā.   Tō
me-to   keep." '   Then   he   having-arisen   his-own   father-near   went.   He

dūr   āhē   itᵃkyāt   tyā-lā   pāhūn   tyā-chī   tyā-chyā   bāpā-lā   kīv
distant   is   in-the-meantime   him-to   having-seen   him-of   his   father-to   pity

ālī,   ānī   tyā-na   dhāvat   ḏzāūn   tyā-chyā   galyāt   hāt   ghātᵃlē,
came,   and   him-by   running   having-gone   him-of   on-the-neck   hands   were-put,

va   tyā-chē   mukē   ghētᵃlē.   Mag   tē   pōrᵃga   tyā-lā   mhanū   lāgᵃla,   'bābā,
and   him-of   kisses   were-taken.   Then   that   son   him-to   to-say   began,   'father,

Dēvā-chyā   kahyā-bāhēr   va   tum-chyā   sāmᵃnē   myā   pāp   kēla.   Ānī
God's   order-against   and   you-of   before   by-me   sin   was-made.   And

yā-upar   tum-tsa   pōrᵃga   mhanᵃnyā-chī   ma-lā   lāḏz   vāṭᵃtē.'   Pan
this-after   your   son   being-called-of   me-to   shame   appears.'   But

bāpā-na   āpᵃlyā   kāmᵃdārāi-lā   sāṅgitᵃla,   'tsāṅgᵃla   (tsōkhōṭ)   pāṅghᵃrūn
the-father-by   his-own   servants-to   it-was-told,   'good   (good)   cloth

ānūn   tyā-chyā   aṅgā-var   ghālā,   ānī   tyā-chyā   bōṭāt   mudī   va
having-brought   him-of   body-upon   put,   and   him-of   on-finger   a-ring   and

pāyāt   ḏzōḍā   ghālā.   Mag   āpan   khāūn   piūn   chayᵃn   karū.
on-feet   a-shoe   put.   Then   we   having-eaten   having-drunk   merriment   shall-make.

"Kā-mhun?"   mhanāl   tar,   hā   māhā   pōrᵃgā   mēlā   vhatā,   ta   jitā   ḏzhālā;
"Why?"   if-you-say   then,   this   my   son   dead   was,   he   alive   became;

ān   hārapᵃlā   vhatā,   ta   sāpaḍᵃlā.'   Tyā̃vhā   tē   chaïn   karū   lāgᵃlē.
and   lost   was,   he   is-found.'   Then   they   merriment   to-make   began.

Tyā   vēḷĩ   tyā-tsā   mōṭhā   mulᵃgā   vavᵃrāt   vhatā.   Mag   tō   gharā-ḏzavaḷ
That   at-time   his   eldest   son   in-field   was.   Then   he   house-near

ālyā-var   tyā-na   vāḏzantrī   va   nāts   aikᵃlā.   Tyā̃vhā   kāmᵃdārātᵃlyā
having-come-upon   him-by   music   and   dance   was-heard.   Then   the-servants-in-from

ēkā-lā   balāvūn   tyā-na   ichārᵃlē   (pusᵃlē),   'hē   kāy   vhay?'   Tyā-na
one-to   having-called   him-by   it-was-asked   (it-was-asked),   'this   what   is?'   Him-by

tyā-lā   sāṅgitᵃla,   'tuhā   bhāū   ālā   āhē,   ān   tō   tuhyā   bāpā-lā   khuśāl
him-to   was-told,   'thy   brother   come   is,   and   he   thy   father-to   safe-and-sound

bhēṭᵃlā,   mhūn   tyā-na   mōṭhī   paṅgat   kēlī   āhē.'   Tyā̃vhā   tō   rāg-
was-met,   therefore   him-by   great   a-feast   made   is.'   Then   he   anger-with

bharūn   āt   ḏzāyē-nā.   Mhanūn   tyā-tsā   bāp   bāhēr   yēūn   tyās
having-become-filled   in   would-not-go.   Therefore   his   father   out   having-come   to-him

samᵃḏzāū   lāgᵃlā.   Pan   tyā-na   bāpā-lā   mhaṭᵃla,   'pāhyā,   mī   itᵃkī   varsa
to-entreat   began.   But   him-by   father-to   it-was-said,   'see,   I   so-many   years

tum-chī   tsākᵃrī   karᵃtō,   ān   tum-chī   marjī   myā   kaddhī-hī   valāṇḍᵃlī
your   service   am-doing,   and   your   will   by-me   ever-even   was-transgressed

nāhĩ.   Tarī   myā   āpᵃlyā   gaḍyāi-barōbar   majā   karāvī   mhanūn   ma-lā
not.   Yet   by-me   my-own   friends-with   mirth   should-be-made   having-said   me-to

kadhī śēḷī-tsa pilū-hī dēlla nāhī̃. Āni jyā-na tum-tsā
ever *she-goat-of* *a-young-one-even* *was-given* *not.* *And* *whom-by* *your*

payᵃsā kañchᵃnī-barābar kharāb kēlā tō tum-tsā pōrᵃgā ālā, tēvhā
money *harlots-with* *waste* *was-made* *that* *your* *son* *came,* *then*

tumhī tyā-chyāsāṭhī mōṭhī pangat dēllī.' Tēvhā tyā-na tyā-lā
by-you *him-of-for* *great* *a-feast* *was-given.'* *Then* *him-by* *him-to*

mhaṭᵃla, 'pōrā, tū sagᵃlā īḷ māhyā-dzavaḷ āhē, āni māhī sagᵃlī
it-was-said, '*son,* *thou* *whole* *time* *of-me-near* *art,* *and* *my* *whole*

jinᵃgī tuhī-ts āhē. Hā tuhā bhāū mēlā vhatā, ta jitā dzhālā; ān
property *thine-alone* *is.* *This* *thy* *brother* *dead* *was,* *he* *alive* *became;* *and*

hārapᵃlā vhatā, ta sāpaḍᵃlā. Mhanūn ānand va chaïn karāvī
lost *was,* *he* *is-found.* *Therefore* *joy* *and* *merriment* *should-be-made*

hē bara vhata.'
this *good* *was.'*

[No. 51.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

V̇ARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वछद सोना-जी। जात माळी। उंबर वर्स पंचेचाळीस। वस्ती सोम-
ठान। प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज
शुक्र-वारी राची मी व माझी बायको आनी दोन पोर असे घरात निजलो असता दोन
प्रहर राचीचे सुमारास माझ्या बायकोन मला जाग केल,आन म्हनू लागली की, घरात
भांडे वाजत असून मानसाचा चाहाळ येते। तेव्हा उठा। त्या-वरून मी उठलो आनी
भीती-कडे पाहिले त मला भोक दिसल। त्या-वरून खास वाटल की, कोनी-तरी
घर फोडून आत शिरल आहे। घरात दिवा नव्हता। माझ्या आथरुना-खाले आक-
पेटी व्हती, ती लगेच काढून पेटिवली। इतक्यात हाच आरोपी भीतीस पाडलेल्या
भोका-जवळ जाऊँ लागला। त्याच्या-वर माझी नजर गेल्या-बराबर म्या त्यास
पकडल। आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात।
त्या-वरून त्याची व माझी झोंबाझोंबी बरीच झाली। मी घरातून कलमाई भळ्ळा
केला। त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले। इतक्यात
माझ्या बायकोन दिवा लावला आनी घरातली साखळी काहाडली। व सदरह्न दुसम
आत आले। मग मला भळ्ळ जोर आल। सदरह्न आरोपी-जवळ घराच्या-जवळ
पाहिल त पाच खन निघाले। ते खन तीन रुपये किमतीचे आहेत। ते माझे
आहेत। माझ्या बायकोच्या गाठोड्यात व्हते। ते गाठोड जाल्या-जवळच्या उतरंडी-
जवळ व्हत। या-शिवाय दुसरा माल गेला नाही॥

आम्ही तिघान त्याचे हात बांधले। आनी लगेच पाटला-कडे घेजन गेलो।
आनी झालेली हकीकत पाटलास सांगितली। त्या-वरून पाटलान चवकीदार
आनी माहार याहिच्या ताब्यात आरोपीला देळ। आनी प्रातःकाळी पोलीस
ठेसन बारसीटाकळी या-कडे पाठवल। आरोपी कोनल्या गावाचा आहे, त्याच
नाव काय, हे मला ठाऊक नाही। कारन तो आमच्या गावाचा नाही। दिवा

लावन्या-करता म्या आक्त-पेटीची काडी वह्हडली इतक्यात आरोपी भोक्का-जवळ दिसला त्या-मुळे माच्या-कडून दिवा लावता आला नाही। पाडलेल्या भोक्कातून मनुष्य अडचनीन जाळ यळ सक्कत। कोरटात असलेला खिळा ज्यान भीतीस भोक पाडल तो मला भोक्का-जवळच्या न्हानीत सापडला ॥

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Rām-jī,   vallad   Sōnā-jī,   dzāt   māḷī,   umbar varsa pañchēchāḷis ;
Rām-jī,   son-of   Sōnā-jī,   caste māḷī (gardener),   age   years   forty-five ;

vastī   Sōmᵃṭhān.   Pratidnyē-var   kaḷavitō kī,   ādzᵃmās   (sumār)
residence Somthan. Solemn-affirmation-on I-inform that,   about   (about)

pandhᵃrā   divas   dzhālē   asᵃtīl,   rōdz Śukkar-vārī rātrī   mī   va   māhī
fifteen   days   become might-have,   day on-Friday at-night I   and   my

bāyᵃkō   ānī   dōn   pōra   asē   gharāt   nidzᵃlō   asᵃtā   dōn   prahar
wife   and   two   children these in-the-house sleeping   being   two quarters

ratrī-chē sumārās māhyā bāyᵃkō-na ma-lā   dzāga   kēla,   ān   mhanū
night-of at-about   my   wife-by   me-to   awakening   was-made, and to-say

lāgᵃlī   kī,   ‘ gharāt   bhāṇḍē vādzat   asūn   mānᵃsā-tsā tsāhāḷ
she-began that, ‘ in-the-house   pots   sounding   having-been   man-of   noise

yētē. Tēvhā   uṭhā.’   Tyā-varūn mī uṭhᵃlō ānī   bhītī-kaḍē   pāhilē,
comes. Therefore get-up.’ Thereupon I got-up and the-wall-towards it-was-seen,

ta   ma-lā   bhōk   disᵃla.   Tyā-varūn   khās   vāṭᵃla   kī   kōnī-tarī
then me-to a-hole appeared. Thereupon certainly it-appeared that   some-one

ghar   phōḍūn   āt   śirᵃla   āhē.   Gharāt   divā   navhᵃtā.   Māhyā
house having-broken in entered   is. In-the-house   lamp   not-was.   My

āthᵃrunā-khālē   āk-pēṭī   vhatī tī   lagē-ts   kāḍhūn   pēṭivᵃlī.
bed-beneath   a-match-box   was   that at-once having-taken-out was-lighted.

It ᵃkyāt   hā-ts   ārōpī   bhītīs   pāḍᵃlēlyā   bhōkā-dzavaḷ dzāū̃
In-the-meantime this-very accused in-the-wall   made   hole-near   to-go

lāgᵃlā. Tyā-chyā-var māhī nadzar gēlyā-barābar myā tyās   pakaḍᵃla.
began. Him-of-on   my   sight went-just-as-soon by-me to-him it-was-caught.

Ānī   tyā-tsā   hāt   dharūn   tyās   mhanālō kī, ‘ arē   tsōrā,   kōtha
And him-of   hand having-held to-him I-said   that, ‘ Ah   thief,   where

dzāta ?’   Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī   barī-ts   dzhālī.
do-you-go ?’ That-upon him-of and my   struggling   considerable became.

Mī   gharātūn   kalᵃmā-ī   bhallā   kēlā.   Tyā-varūn   gharā-chē
(By-)me house-in-from noise-also   great   was-made.   Thereupon the-house-of

śēdzārī lōk Sitārām va Iṭhōbā hē ālē. Itªkyāt
neighbouring people Sitārām and Viṭhōbā these came. In-the-meantime

māhyā bāyªkō-na divā lāvªlā, ānī gharātªlī sākhªlī kāhāḍªlī.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.

Va sadarªhū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadarªhū
And the-said persons in came. Then me-to great force came. The-said

ārōpī-dzaval gharā-chyā-dzaval pāhila ta pāts khan nighālē. Tē
accused-near the-house-of-near it-was-seen then five bodices were-found. Those

khan tīn rupayē kimªtī-chē āhēt. Tē māhē āhēt. Māhyā bāyªkō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of

gāṭhōḍyāt vhatē. Tē gāṭhōḍa dzātyā-dzaval-chyā utªraṇḍī-dzaval vhata.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.

Yā śivāy dusªrā māl gēlā nāhī.
This besides other property went not.

Āmhī tighā-na tyā-chē hāt bāndhªlē. Ānī lagē-ts Pāṭªlā-kaḍē ghēun
Us three-by his hands were-tied. And at-once the-Patel-to having-taken

gēlō. Ānī dzhālēlī hakīkat Pāṭªlās sāngitªlī. Tyā-varūn Pāṭªlā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by

tsavªkīdār ānī māhār yāhi-chyā tābyāt ārōpī-lā dēlla. Ānī
the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And

prātaḥkāḷī pōlis ṭhēsan Bārªsīṭākªlī yā-kaḍē pāṭhavªla. Ārōpī kōnªtyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what

gāvā-tsā āhē, tyā-tsa nāv kāy, hē ma-lā ṭhāūk nāhī. Kāran tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of

gāvā-tsā nāhī. Divā lāvªnyā-karªtā myā āk-pēṭī-chī kāḍī vahaḍªlī,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,

itªkyāt ārōpī bhōkā-dzaval disªlā, tyā-mulē māhyā-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by

divā lāvªtā ālā nāhī. Pāḍªlēlyā bhōkātūn manusy aḍ'tsanī-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go

yaū sakªta. Kōrªṭāt asªlēlā khiḷā jyā-na bhītīs bhōk pāḍªla tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that

ma-lā bhōkā-dzaval-chyā nhānīt sāpaḍªlā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀḶĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHĀN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Viṭhōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kuṇᵃbīs is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *ḷ* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes *ō*; thus, *dzōy*, *dzōḍ*, and *dzavaḍ*, near. The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mānᵃsā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍukᵃra khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kuṇᵃbī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆᵃBĪ) DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाच्चना बापाले म्हने, बावा, जे जिनगीचा हिसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाच्चना पोर झाडून पैसा जमा करून लाम मुलक्कान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद झाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाजन राहेला । त्यान तर त्याले डुक्कर चायाले आपल्या वावरात धाडल । तव्हा डुक्कर जे टप्र खात व्हते त्याच्या-वर त्यान आपल पोट भराव अस त्याले वाटल । आनि त्याले कोन काडू देल नाही । मंग तो शुटी-वर येजन म्हने । माच्या बापाच्या किती साल-दाराले पोट-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माच्या बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, स्या देवाच्या कच्चा बाहीर व तुच्चा सामने पाप कील हाये, या-पुटे तुह पोरग म्हन्याले मले बर लागत नाही । तुच्चा एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जोय गेला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆᴬBĪ) DIALECT. (DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mānᵃsā-lē dōn pōr vhatē. Tyā-mandhᵃlā ēk lāhyanā bāpā-lē
Certain a man-to two sons were. Them-among one younger father-to

mhanē, 'bāvā, jē jinᵃgī-tsā hisā ma-lē yēīl tō dē.' Maṅg tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by

tyā-lē paisā vāṭūn dēlā. Maṅg thōḍyā disā-na lāhyanā pōr
him-to money having-divided was-given. Then a-few days-in the-younger son

dzhāḍūn paisā dzamā-karūn lāṁ mulᵃkā-na gēlā, an tathī udhᵃyēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with

rāhūn āpᵃlā paisā gamāvūn dēlā ; maṅg tyā-na avᵃgha
having-lived his-own wealth having-wasted was-given ; then him-by all

kharatsᵃlyā-var tyā mulᵃkāt kāy paḍᵃlā ; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell ; therefore he to-eat

mōtād dzhālā. Tavhā tō tyā mulᵃkātᵃlyā ēkā mānᵃsā-dzōḍ dzāūn rāhēlā.
needy became. Then he that country-in-of one man-near having-gone lived.

Tyā-na tar tyā-lē ḍukᵃra tsāryā-lē āpᵃlyā vāvᵃrāt dhāḍᵃla. Tavhā ḍukᵃra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine

jē ṭapra khāt vhatē tyā-chyā-var tyā-na āpᵃla pōṭ bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so

tyā-lē vāṭᵃla ; āni tyā-lē kōna kāi dēla nāhī. Maṅg
him-to it-appeared ; and him-to by-anyone anything was-given not. Then

tō śudī-var yēūn mhanē, 'māhyā bāpā-chyā kitī sālᵃdārā-lē
he senses-on having-come said, 'my father-of how-many servants-to

pōṭ-bhar bhākar bhēṭᵃtē, āni mī upāsī marᵃtō. Mī uṭhūn māhyā
belly-full bread is-obtained, and I hungry die. I having-arisen my

bāpā-kaḍē dzāīl ākhīn tyā-lē mhanīl, "arē bāvā, myā Dēvā-chyā kahyā
father-to will-go and him-to will-say, " O father, by-me God-of word

bāhīr va tuhyā sāmᵃnē pāp kēla hāyē, yā-puḍhē tuha pōrᵃga mhanyā-lē
against and thee-of before sin done is, hereafter thy son to-be-called

ma-lē ʰara lāgat nāhī ; tuhyā ēkā sālᵃdārā-vānī ma-lē ṭhiv."' Maṅg tō
me-to well appearing is-not ; of-thee one servant-like me-to keep."' Then he

uṭhūn āpᵃlyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇªbīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *dzoy* and *dzavay*, near; *jinªgī uḍōlī*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆªBĪ) DIALECT.   (DISTRICT BULDANA.)

कोन्या एक्का मानसाले दोन लेक होते । त्यातुन लाह्यना बापाले म्हनै
की, आरे बाबा, माह्या हिश्शाची जीनगानी मले दे । म्हुन बापान आपली जीनगी
दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्यना पोरगा आपली समद्टी
जीनगी घेऊन देश-वर गेला । व तठी ल्यान चैनी-मंधी समद्टी जीनगी उड्डोली ।
ल्याचा समदा पैसा खर्च भाल्या-वर ल्या देश-मंधी मोठा काय पडला । म्हुन ल्याले
फार अडचन पडली । मंग तो एक्का गीरस्ताचे घरी जाऊन राहिला । ल्या
गीरस्तानें ल्याले ल्याचे वावरात डुक्कर राख्याले ठीवल । तठी ल्या मानसानें
डुकरान खाऊन टाकील कोंड्या-वर खुशीन पोट भरल असत । पन ल्याले ते-बी
कोन देल नाहीँ । या-करता ल्याचे डोये उघडले ॥

Kōnyā   ēkā   mānªsā-lē   dōna   lēka   hōtē.   Tyātun   lāhyanā   bāpā-lē
Certain   a   man-to   two   sons   were.   Them-in-from   the-younger   the-father-to
mhanē   kī, ' ārē   bābā,   māhyā   hiśā-chī   jīnªgānī   ma-lē   dē.'   Mhun
said   that, ' O   father,   my   share-of   property   me-to   give.'   Therefore
bāpā-na   āpªlī   jīnªgī   dōghā-mandhī   vāṭun   dēlī.   Thōdyā
the-father-by   his-own   property   both-among   having-divided   was-given.   A-few
disā-nī   lāhyanā   pōrªgā   āpªlī   samªdī   jīnªgī   ghēūn   dēśā-var   gēlā.
days-after   the-younger   son   his-own   all   property   having-taken   a-country-to   went.

Va   taṭhī tyā-na   chainī-mandhī samˢdī jinˢgī   uḍōlī.   Tyā-tsā samˢdā
And there him-by merry-making-in all   property was-squandered. His   all

paisā kharts   dzhālyā-var   tyā   dēśā-mandhī mōṭhā kāy paḍˢlā.   Mhun
money spent   having-become-on that country-into great famine fell.   Therefore

tyā-lē phār aḍˢtsan paḍˢlī.   Maṅg tō ēkā gīrastā-chē   gharī   dzāun
him-to great difficulty fell.   Then he one householder-of in-house   having-gone

rāhilā.   Tyā   gīrastā-nẽ   tyā-lē tyā-chē vāvˢrāt ḍukkar rākhyā-lē thīvˢla.
lived.   That householder-by him-to   his   into-field swine   to-keep   it-was-placed.

Taṭhī tyā mānˢsā-nẽ   dukˢrā-na   khāun   ṭākēla kōṇḍyā-var   khuśī-na
There that   man-by   the-swine-by having-eaten thrown husks-upon gladness-with

pōṭ bharˢla   asˢta.   Pan tyā-lē tē bī   kōna   dēla   nāhĩ.
belly filled   would-have-been. But him-to that too by-anyone was-given not.

Yā-karˢtā tyā-chē ḍōyē ughaḍˢlē.
This-for   his   eyes opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhāḍī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mi āhō*, I am ; *mĩ māhyā bāpā-kaḍa dzāīl*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.　　　　　　　　　　　　(DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून देली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखा- वर गेल । तेथ उधळमावंद्या करून सर्व खर्चीं उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशाँ-मधें मोठा दुकाळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चाराथला वावराँत पाठवल । तेव्हा डुक्र जी टरफल खाजन राह्त ती टरफल खाजन राहव आस त्याला वाटल । आनी त्याला कोन्ही काँहीँ देल नाहीँ । मग डोकँ उघडल्या-वर त्यान म्हनल कीं, माझ्या बापाच्या घरीँ रोजदारास भरपूर भाकर मिळते, मीँ तर भुकन मरतोँ । मीँ माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीँ बाबा, मीँ देवाच्या उलट आनी तुझ्या समोर पाप केल । आताँ-पसून तुह पोरग म्हनायला लायक नाहीँ । मला एका रोजदारा-सारख ठेव ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mānˢsā-lā dōn pōr hōtē.
Certain one man-to two sons were.

Tyātˢla lahān pōrˢga
Them-among the-younger son

bāpā-lā mhanāla, 'bābā, ma-lā jinˢgī-tsā
father-to said, 'father, me-to property-of

dzō hissā yāy-tsā tō dē.'
what share to-come that give.'

Mag tyā-na tyās jinˢgī vātūn dēlī.
Then him-by to-him property having-divided was-given.

Mag thōḍyā disā-nī
Then a-few in-days

dhākˢṭa pōrˢga sarv jinˢgī dzamā karūn mulˢkhā-var gēla.
the-younger son all property together having-made a-country-to went.

Tētha
There

udhaḷ-māvandyā karūn sarv kharchī uḍūn ṭākˢlī.
extravagance having-made all provision having-squandered was-thrown.

Sagˢḷī
All

dzamā kharchilyā-var tyā dēśā̃-madhē̃ mōṭhā dukaḷ paḍˢlā.
wealth being-spent-on that country-into great famine fell.

Tyā-mula tyā-lā
Therefore him-to

mōṭhī taṅgī dzhālī. Tēvhā tō tyā dēśātˢlyā ēkā mānˢsā-dzavaḷ tsākˢrī
great difficulty became. Then he that country-in-from one man-near in-service

rāhilā. Tyā-na tyā-lā ḍukra tsārāy-lā vāvˢrã̄t pāṭhavˢla.
lived. Him-by him-to swine to-feed into-field it-was-sent.

Tēvhā ḍukra
Then the-swine

jī ṭarˢphala khāūn rāhat tī ṭarˢphala khāūn rāhˢva
which husks having-eaten lived that husks having-eaten it-should-be-lived

āsa tyā-lā vātˢla. Ānī tyā-lā kōnhī kā̃hī̃ dēla nāhī̃.
so him-to it-appeared. And him-to by-anybody anything was-given not.

Mag ḍōḷē ughaḍˢlyā-var tyā-na mhanˢla kī̃, 'māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that ' my father-of

gharĩ rōdzˢdārās bhar-pūr bhākar milˢtē. Mĩ tar bhuka-na marˢtō̃. Mĩ
at-house to-servants sufficient bread is-got. I then hunger-with die. I

māhyā bāpā-kaḍa uṭhūn dzāīl, ānī mhanīn kī̃, "bābā, mĩ Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of

ulaṭ ānī tuhyā samōr pāp kēla. Ātã̄-pasūn tuha pōrˢga mhanāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called

lāyak nāhī̃. Ma-lā ēkā rōdzˢdārā-sārˢkha ṭhēv."'
worthy am-not. Me-to one servant-like place."'

To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माझ्या हिश्श्याचा माल मला देजन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोघा पोराँत वाटन्या केल्या। पुढ थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली, तेव्हाँत्या देशाँत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुल-खातील एका भल्या मानसाच्या घरीं जाजन त्याच्या जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या येकी डुकर जे भुस खात होते ते भुस खाजन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं माझ्या बापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेच्या ज्यास्त भाकर मिळते, अन मी येथ भुकीन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हनतो। बाबा, मी तुझा व देवाचा अपराधी आहे। या उपर मी तुझ पोरग क्हय अस म्हनाव हे बरोबर न क्हय। म्हनून तूँ मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हाँच बापान त्यास पाह्यल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुझा अपराधी आहे। व तुझ पोरग म्हनवून घेन्यास मी आता लायक नाहीं। पन बापान आपल्या गड्यास सांगितल कीं चांगले पांघुरन आनून यास दा व याच्या बोटाँत मुदी घाला अन याच्या पायाँत जोडा

घाला । आज आपन खाऊन पिऊन चंगळ करूँ, काल्हन कीं हें माह लेकरूँ मेल ह्त पन ते पुनः जित झाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावराँत होत । ते-ही घरीँ येऊँ लागल, तेव्हाँ त्यास नाचन व गान ऐकूँ येऊँ लागल । तेव्हाँ त्यान एका गड्यास हाका मारून पुसल, काँ रे, आज हें काय व्हय । तेव्हाँ त्यान सांगितल कीं, तुझा भाऊ आला व तो खुशा-लीन आला म्हनून तुझा बाप त्यास पाव्हनचार करत्ये । तेव्हाँ त्याची मर्जी बिघडली, मग तो घराँत काह्यास जाते । म्हनून त्याचा बाप बाहेर येऊन त्याची खुशामत करूँ लागला । तेव्हाँ ते पोरग म्हने, पाह्या बाबा इतके साल म्या तुही चाकरी केली तुझा हुकूम म्या कधीँ मोडला नाहीँ । इतक असून माझ्या गड्या बरोबर मजा कर-न्यास तुवा मज बकऱ्याचें पिलूँ ही कधीँ देछ नाहीँ । पन रांडबाजीँत तुही सर्व जिनगी बुडवून टाकनारा हा तुझा लेक आला तेव्हाँ तुवा त्यास पाव्हनचार केला । तेव्हाँ त्यान त्यास म्हटल—पोरा तूँ अच्चयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे, ते सर्व तुह आहे । हा तुझा मेलेला भाऊ पुनः उठला, भेटायचा नाहीँ तो पुनः भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे बेस आहे ॥

[No. 55.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÁṬHÍ.

VARHÁḌÍ DIALECT.   (DISTRICT WUN.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ēkā   mānˢsās   dōn   pōr   hōtē.   Tyātˢla   lahān   pōrˢga   bāpās
One   to-a-man   two   sons   were.   Them-among   the-younger   son   to-the-father

mhanē,   'bābā,   māhyā   hiśyā-tsā   māl   ma-lā   dēūn   ṭāk.'   Tēvhā̃
said,   'father,   my   share-of   property   me-to   having-given   throw.'   Then

tyā-na   āpˢlyā   jinˢgī-chyā   dōghā   pōrā̃t   vāṭˢnyā   kēlyā.   Puḍha
him-by   his-own   the-property-of   both   between-sons   divisions   were-made.   Then

thōḍyā-ts   divˢsā̃t   lahānyā   pōrā-na   āpˢlī   sarv   jinˢgī   sāvaḍˢli.
a-few   in-days   the-younger   son-by   his-own   all   property   was-gathered-together.

Mag   tō   dusˢryā   mulˢkhā̃t   phirˢnyās   gēlā.   Tētha   tyā-na   tsahūl-bājī̃t
Then   he   another   into-country   to-journey   went.   There   him-by   in-riotous-living

āpˢlā   sarv   paisā   uḍavˢlā.   Jēvhā̃   dzavaḷ-chī   bākī   sarv   dzhālī,
his-own   all   money   was-squandered.   When   near-of   remainder   all   became,

tēvhā̃   tyā   dēśā̃t   mōṭhā   dukaḷ   paḍˢlā ;   va   tyā-lā   khāyā   piyā-chī
then   that   into-country   mighty   famine   fell ;   and   him-to   eating   drinking-of

vān   paḍˢlī.   Mag   tō   tyā   mulˢkhātīl   ēkā   bbalyā   mānˢsā-chyā   gharī̃
want   fell.   Then   he   that   country-in-being   one   noble   man-of   to-house

dzāūn   tyā-chyā-dzavaḷ   rāhilā.   Tēvhā̃   tyā-na   tyās   āpˢlyā   vāvˢrā̃t   ḍukar
having-gone   him-of-near   lived.   Then   him-by   him   his-own   into-field   the-swine

rākhˢnyās   dhāḍˢla.   Tyā   yēḷī   ḍukar   jē   bhus   khāt   hōtē   tē
to-tend   it-was-sent.   That   at-time   the-swine   what   chaff   eating   were   that

bhus   khāūn   pōṭ   bharˢnyās   tō   rājī   dzhālā.   Pan   tē   bhus   hī
chaff   having-eaten   belly   to-fill   he   willing   became.   But   that   chaff   even

tyās   kōnī   dēyē-nā.   Asa   dzhāla   tēvhā̃   mag   tyā-chē   ḍōḷē   ughaḍˢlē.
to-him   anybody   would-not-give.   Such   became   then   after   him-of   eyes   opened.

Mag   tyā-na   mhaṭˢla   kī̃,   'māhyā   bāpā-chyā   gharī   bahu   sāl-karī
Then   him-by   it-was-said   that,   'my   father-of   in-house   many   hired-servants

āhēt.   Tyāhī-lā   pōṭā-pēkshā   jyāst   bhākar   miḷˢtē,   an   mī   yētha   bhukē-na
are.   Them-to   belly-than   more   bread   is-got,   and   I   here   hunger-with

marˢtō ;   tar   mī   ātā   uṭhūn   bāpā-kaḍē   dzātō,   va   tyās
die ;   then   I   now   having-risen   father-to   go,   and   to-him

mhanˢtō,   " bābā,   mī   tuhā   va   Dēvā-tsā   apˢrādhī   āhē ;   yā
I-say,   "father,   I   thy   and   God-of   offender   am ;   this

upar   mī   tuha   pōrᵃga   vhaya   asa   mhanāva   hē   barōbar   na
upon   *I*   *thy*   *son*   *am*   *so*   *it-should-be-said*   *this*   *proper*   *not*

vhaya.   Mhanūn   tū̃   ma-lā   āpᵃlā   sāl-karī   kar."'   A̓sa
is.   *Therefore*   *you*   *me-to*   *thy-own*   *hired-servant*   *make."'*   *Thus*

bōlūn   tō   uṭhᵃlā;   an   āpᵃlyā   bāpā-kaḍē   ālā.   Pan   tō   dūr
having-spoken   *he*   *arose;*   *and*   *his-own*   *father-to*   *came.*   *But*   *he*   *far*

antᵃrā-var   hōtā   tēvhā̃-ts   bāpā-na   tyās   pāhyala,   va   tyā-lā
distance-on   *was*   *then-even*   *the-father-by*   *to-him*   *it-was-seen,*   *and*   *him-to*

kīv   ālī.   Mhanūn   tō   dhāvᵃlā   va   pōrā-chyā   galyās
compassion   *came.*   *Therefore*   *he*   *ran*   *and*   *the-son-of*   *to-the-neck*

miṭhī   mārūn   tyā-na   tyā-tsā   mukā   ghētᵃlā.   Mag
embracing   *having-struck*   *him-by*   *him-of*   *a-kiss*   *was-taken.*   *Then*

pōrᵃga   mhanē,   'bābā,   mī   Dēvā-tsā   va   tuhā   apᵃrādhī   āhē,
the-son   *said,*   *'father,*   *I*   *God-of*   *and*   *thy*   *offender*   *am,*

va   tuha   pōrᵃga   mhanᵃvūn   ghēnyās   mī   ātā   lāyak   nāhī̃.'   Pan
and   *thy*   *son*   *having-called-myself*   *to-take*   *I*   *now*   *worthy*   *am-not.'*   *But*

bāpā-na   āpᵃlyā   gaḍyās   sāṅgitᵃla   kī̃,   'tsāṅgᵃlē   pāṅghurana
the-father-by   *his-own*   *to-servants*   *it-was-told*   *that,*   *'good*   *robes*

ānūn   yās   dyā,   va   yā-chyā   bōṭā̃t   mudī   ghālā,   an   yā-chyā
having-brought   *to-this-one*   *give,*   *and*   *this-of*   *on-a-finger*   *a-ring*   *put,*   *and*   *this-of*

pāyā̃t   dzōdā   ghālā.   Ādz   āpan   khāūn   piūn   tsaṅgaḷ
on-feet   *a-shoe*   *put.*   *Today*   *we*   *having-eaten*   *having-drunk*   *merry*

karū̃;   kā-vhun   kī̃,   hē̃   māha   lēkᵃrū̃   mēla   vhata,   pan   tē
shall-make;   *because*   *that,*   *this*   *my*   *child*   *dead*   *was,*   *but*   *it*

punaḥ   jita   dzhālā;   tē   harapᵃla   hōta,   pan   ādz   phiran   bhēṭᵃla.'   Mag
again   *alive*   *became;*   *it*   *lost*   *was,*   *but*   *today*   *again*   *was-met.'*   *Then*

tē   tsaṅgaḷ   karū̃   lāgᵃlē.
they   *merry*   *to-make*   *began.*

Tyā   yēḷī   tyā-tsa   mōṭha   pōrᵃga   vāvᵃrā̃t   hōta.   Tē   hī   gharī̃   yēū̃
That   *at-time*   *him-of*   *eldest*   *son*   *in-field*   *was.*   *He*   *too*   *to-house*   *to-come*

lāgᵃla,   tēvhā̃   tyās   nātsan   va   gān   aikū̃   yēū̃   lāgᵃla.   Tēvhā̃   tyā-na
began,   *then*   *to-him*   *dancing*   *and*   *singing*   *to-hear*   *to-come*   *began.*   *Then*   *him-by*

ēkā   gaḍyās   hāk   mārūn   pusᵃla,   'kā̃-rē,   ādz
one   *to-servant*   *a-call*   *having-struck*   *it-was-asked,*   *'what-O,*   *today*

hē   kāy   vhay?'   Tēvhā̃   tyā-na   sāṅgitᵃla   kī̃,   'tuhā   bhāū
this   *what*   *is?'*   *Then*   *him-by*   *it-was-told*   *that,*   *'thy*   *brother*

ālā,   va   tō   khuśālī-na   ālā,   mhanūn   tuhā   bāp   tyās
came,   *and*   *he*   *safety-with*   *came,*   *therefore*   *thy*   *father*   *to-him*

pāvhanᵃtsār   karᵃtyē.'   Tēvhā̃   tyā-chī   marji   bighaḍᵃlī.   Mag   tō
hospitality   *is-making.'*   *Then*   *him-of*   *temper*   *was-spoiled.*   *Then*   *he*

gharā̃t   kābyās   dzātē?   Mhanūn   tyā-tsā   bāp   bāhēr   yēūn
into-house   *what-for*   *goes?*   *Therefore*   *him-of*   *father*   *out*   *having-come*

tyā-chī	khuśāmat	karū	lāgᵃlā.	Tēvhã̄	tē	pōrᵃga	mhanē,
him-of	*flattery*	*to-make*	*began.*	*Then*	*that*	*son*	*said,*

'pāhya,	bābā,	itᵃkē	sāl	myā	tuhī	tsākᵃrī	kēlī;	tuhā
'see,	*father,*	*so-many*	*years*	*by-me*	*thy*	*service*	*was-done;*	*thy*

hukūm	myā	kadhī̃	mōḍᵃlā	nāhī̃;	itᵃka	asūn	māhyā	gadyā-
order	*by-me*	*ever*	*was-broken*	*not;*	*so-much*	*having-been*	*my*	*friends-*

barōbar	madzā	karᵃnyās	tuvā	madz	bakᵃryā-chẽ	pilū̃	hī	kahī̃
with	*merriment*	*to-make*	*by-thee*	*to-me*	*a-goat-of*	*young-one*	*even*	*ever*

dēlla	nāhī̃.	Pan	rāṇḍᵃbājī̃t	tuhī	sarv	jinᵃgī	buḍᵃvūn	ṭākᵃnārā
was-given	*not.*	*But*	*in-wenching*	*thy*	*all*	*property*	*having-drowned*	*thrower*

hā	tuhā	lēk	ālā	tēvhã̄	tuvā	tyās	pāvhanᵃtsār	kēlā.'	Tēvhã̄
this	*thy*	*son*	*came*	*then*	*by-thee*	*to-him*	*hospitality*	*was-made.'*	*Then*

tyā-na	tyās	mhaṭla,	'pōrā,	tū̃	akshayī	māhyā-dzavaḷ	rāhat,	va
him-by	*to-him*	*it-was-said,*	*'son,*	*thou*	*always*	*of-me-near*	*art-living,*	*and*

jē-kāy	māhyā	dzavaḷ	āhē	tē	sarv	tuha	āhē.	Hā	tuhā	mēlēlā	bhāū
whatever	*of-me*	*near*	*is*	*that*	*all*	*thine*	*is.*	*This*	*thy*	*dead*	*brother*

punaḥ	uṭhᵃlā;	bhēṭāy-tsā	nāhī̃,	tō	punaḥ	bhēṭᵃlā,	mhanūn	āpᵃnās	kautuk
again	*arose;*	*to-be-met*	*not,*	*he*	*again*	*was-met,*	*therefore*	*to-us*	*delight*

vhāva	va	āpan	ānand	karāva,	hē	bēs	āhē.'
should-be	*and*	*by-us*	*joy*	*should-be-made,*	*this*	*good*	*is.'*

Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍī is spoken all over the district. Two smaller dialects, Dẓhāṛpī and Kōshṭī will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा, माच्या हिश्याचा माल मला देजन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोघा पोराँत वाटन्या केल्या। पुढ थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूलबाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली तेव्हाँ त्या देशाँत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो त्या मुलखांतील एका भल्या मानसाच्या घरी जाजन त्याच्या-जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुक्कर राखन्यास धाडल। त्या-येळीँ डुक्कर जे भुस खात होति ते भुस खाजन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीँ, माच्या बापाच्या घरी बहु साल्करी आहेत, त्याहिला पोटा-पेच्चाँ जास्त भाकर मिळते, अन मो येथ भुकेन मरतो॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānˢsās dōn pōr hōtē. Tyātˢla lahān pōrˢga
A-certain to-man two sons were. Them-in-from the-younger son

bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given

ṭāk.' Tēvhã̄ tyā-na āpˢlyā jinˢgī-chyā dōghā pōrã̄t vāṭˢnyā
make-over.' Then him-by his-own property-of two among-sons divisions

kēlyā. Puḍha thōḍyā-ts divˢsã̄t lahānyā pōrā-na āpˢlī sarv jinˢgī
were-made. Then a-few-only in-days the-younger son-by his-own all property

sāvaḍˢlī. Mag tō dusˢryā mulˢkhã̄t phirˢnyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by

tsahūl-bājī̃t āpˢlā sarv paisā uḍavˢlā. Jēvhã̄ dzavaḷ-chī
in-riotous-living his-own all money was-squandered. When near-being

bākī sarv dzhālī tēvhã̄ tyā dēśã̄t mōṭhā dukaḷ paḍˢlā ; va
remainder all was-over then that into-country great famine fell ; and

tyā-lā khāyā-piyā-chī vān paḍˢlī. Mag tō tyā mulˢkhāṭīl
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from

ēkā bhalyā mānˢsā-chyā gharī dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhã̄
one well-to-do man-of to-house having-gone him-of-near lived. Then

tyā-na tyās āpˢlyā vāvˢrã̄t ḍukar rākhˢnyās dhāḍˢla. Tyā-yēḷī̃ ḍukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine

jē bhus khāt hōtē tē bhus khāūn pōṭ bharˢnyās tō rājī dzhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.

Pan tē bhus-hī tyās kōnī dēyē-nā. Asa dzhāla tēvhã̄ mag
But that chaff-even to-him anyone would-not-give. Such became then after

tyā-chē ḍōḷē ughaḍˢlē. Mag tyā-na mhaṭˢla kī, 'māhyā bāpā-chyā gharī
him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house

bahu sāl-kari āhēt, tyāhi-lā pōṭā-pēkshã̄ jāst bhākar milˢtē, an mī yētha
many servants are, them-to belly-than more bread is-got, and I here

bhukē-na marˢtō.'
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhatᵃla*, for *mhaṭᵃla*, it was said; and *tithas*, there.

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT BETUL.)

एका मानसाले दोन पोर होते । त्यातल्या लाहन्या पोरान बापाले म्हतल कीं, दादा माझा हिस्सा करून दे । तव्हाँ त्यान दोघा पोराइले बरोबर हिस्सा देल्हा । थोड्यासाच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला । तीथी जाऊन त्या पोरान बट्फैली करून आपल सार धन बुडवल । जेव्हाँ त्यान सार धन उडवल, तेव्हाँ त्या मुलुकांत मोठा कार पडला । तेव्हाँ तो मोठा गरीब झाला । मग तो जाऊन तीथस येका किरसानाचे घरी राहिला । त्यान त्याले आपल्या वाव- रांत डुकर चारायले धाडल । तव्हाँ त्यान त्याच सेंगान आपल पोट भरल, ज्याले कि डुकर खात होते । आणखिन त्याले कोन्ही काह्याँ भी देत नभते ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsā-lē dōn pōr hōtē. Tyātᵃlyā lāhᵃnyā pōrā-na bāpā-lē
One man-to two sons were. Them-in-from the-younger son-by father-to

mhatᵃla kī̃, 'dādā, māḏzhā hissā karūn dē.' Tavhā̃ tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both

pōrāi-lē barōbar hissā dēllā. Thōḍyāsyā-ts divᵃsā lāhᵃna pōrᵃga āpᵃlā hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share

ghēūn dusᵃryā mulukā̃t gēlā. Tīthī ḏzāūn tyā pōrā-na bad-phailī
having-taken another into-country went. There having-gone that son-by debauchery

karūn āpᵃla sāra dhan buḍavᵃla. Jēvhā̃ tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth

uḍavᵃla, tēvhā̃ tyā mulukā̃t mōṭhā kār paḍᵃlā; tēvhā̃ tō mōṭhā
was-squandered, then that into-country mighty famine fell; then he very

garīb ḏzhālā. Mag tō ḏzāūn tīthas yēkā kirᵃsānā-chē gharī rāhilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by

tyā-lē āpᵃlyā vāvᵃrā̃t ḍukar tsārāy-lē dhāḍᵃla. Tavhā̃ tyā-na tyā-ts
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very

sēṅgā-na āpᵃla pōṭ bharᵃla, jyā-lē ki ḍukar khāt hōtē; āṇᵃkhin tyā-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to

kōnhī kāhī̃ bhī dēt nabhatē.
anybody anything even giving was-not.

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakhᵃnī; (3) Kōṅkaṇī; (4) Dhanᵃgarī; (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakhᵃnī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēlī mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दोन पोर होती। ल्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माझा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देछ। थोड्या दिवसान लहान पोया सर्व घेऊन दूर देशी गेला। आनि तेथ उधळपट्टी करून आपल धन उडवल। ल्याने सर्व खर्चल्या-वर ल्या देशात मोठा दुकाळ पडला। ल्या-मुळे ल्यास अडचन पडली। तेव्हा तो तेथच्या एका गृहस्था-जवळ जाऊन राहिला। त्यान ल्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातेत ल्या-वर आपल पोट भराव अस मनात आनल। कोनी काही ल्यास देछ नाही। मग तो सुधी-वर एऊन म्हनाला, माझ्या बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या बापा-कडे जातो व ल्यास म्हनतो की, देवाच्या इच्छिच्या विरुद्ध व तुझ्या सामने पाप कील आहे । म्हनुन मी तुहा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव । मग तो आपल्या बापा-कडे गेला । ल्यास दुरुन पाहुन बाप गहिवरला । आनि धाऊन-सन्या ल्याच्या गळ्यास मिठी मारली, व ल्याचा मुका घेतला । मग लेक ल्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामने पाप कील, तर आता तुहा लेक राहिलो नाही । पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुद्री व पायात जोडा घाल । मग आपन खाऊन पिऊन आनंद करु । कारन की, हा माहा लेक मेला होता तो पुन्हा जिता झाला व हवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले॥

ल्या येळेस ल्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-चल्या-वर ल्यान गान बजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चाल्ल आहे । ल्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुझ्या बापास मिळाला म्हनुन ल्यानि मोठी मेजवानी दिली आहे । तेव्हा ल्यास राग एऊन आत जायेना । म्हनुन ल्याचा बाप बाहेर एऊन ल्यास समजाऊ लागला । परंतु ल्यानि बापास जवाब दिल्हा कि, मि इतकी वरस तुही चाकरी करतो, आनि तुही आज्ञा कधी मोडली नाही । अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-साठी ल्या मला कोकरु देखील दिल्ह नाही । आनि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हनुन ल्या ल्याच्यासाठी मोठी मेजवानी दिल्ही । तेव्हा बाप म्हनाला, मुला तु सारा येळ माझ्या-बरोबर आहेस, आनि माही सारी जिनगी तुहीच आहे । पर आनंद करावा हे जरुर होत । कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता झाला व हवडला होता तो सापडला आहे ॥

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect.

(District Nagpur.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān²sās dōn pōr hōtē.   Tyā-paikī   lahān
Certain a to-man two sons were.   Them-from-among   the-younger

bāpās mhanālā ki, 'bābā dzamēt māhā dzō hissā asal
to-the-father said that, 'father in-the-estate my what share will-be

tō madz dē.'   Tyā-nē dhan vāṭun dēlla.   Thōḍyā
that to-me give.'   Him-by the-wealth having-divided was-given.   A-few

div²sā-na lahān pōryā sarv ghēūn dūr dēśī gēlā.
days-after the-younger son all having-taken far-off into-a-country went.

Āni tētha udhaḷ²paṭṭī karun āp²la dhan uḍav²la.
And there debauchery having-made his-own wealth was-squandered.

Tyā-nē sarv khaṟts²lyā-var tyā dēśāt mōṭhā dukāḷ paḍ²lā.
Him-by all had-been-spent-after that in-country great famine fell.

Tyā-muḷē tyās ad²tsan paḍ²lī.   Tēvhā tō tēth²chyā ēkā grahasthā-
Therefore to-him difficulty fell.   Then he there-of one householder-

dzavaḷ dzāūn rāhilā.   Tyā-na tyās ḍukar tsārāyās āp²lyā vāv²rāt
near having-gone lived.   Him-by to-him swine to-feed his-own in-a-field

pāṭhav²la.   Tēvhā ḍukar dzō bhusā khātēt tyā-var āp²la pōṭ
it-was-sent.   Then the-swine what husks eat that-upon his-own belly

bharāva asa manāt ān²la.   Kōnī kāhī tyās
should-be-filled so in-the-mind it-was-brought.   Anyone(-by) anything to-him

dēlla nāhī.   Mag tō suddhī-var ēūn mhanālā, 'māhyā bāpā-chyā
was-given not.   Then he senses-on having-come said, ' my father-of

gharī tsāk²rās pōṭ-bhar khāyās miḷ²tē, āni mī bhukē-na mar²tō.
in-house to-servants belly-full to-eat is-got, and I hunger-with die.

Ātā mī āp²lyā bāpā-kaḍē dzātō va tyās mhan²tō kī, " Dēvā-chyā
Now I my-own father-to go and to-him (I)-say that, " God-of

ichhē-chyā viruddh va tuhyā sām²nē pāp kēla āhē, mhanun mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy

lēk rāhilō nāhī; madz ātā tsāk²rā-sār²kha ṭhēv.' "   Mag tō āp²lyā
son remained not; me now a-servant-like place.' "   Then he his-own

bāpā-kaḍē gēlā. Tyās durun pāhun bāp
father-to *went.* **To-him** *from-a-distance* *having-seen* *the-father*

gahivar°lā. Āni dhāūn-sanyā tyā-chyā galyās mithī
was-overcome-by-affection. *And* *having-run* *him-of* *to-the-neck* *an-embracing*

mār°lī, va tyā-tsā mukā ghēt°lā. Mag lēk tyās mhanālā,
was-struck, *and* *him-of* *kiss* *was-taken.* **Then** *the-son* *to-him* *said,*

'bābā, Dēvā-chyā viruddh va tuhyā sām°nē pāp kēlā, tar ātā
'*father,* *God-of* *against* *and* *of-thee* *before* *sin* *was-made,* *therefore* *now*

tuhā lēk rāhilō nāhī.' Par bāpā-na mān°sās sāṅgit°la ki,
thy *son* *(I-)remained* *not.*' *But* *the-father-by* *to-the-men* *it-was-told* *that,*

'yās uttam āṅgar°khā ānun ghāl, āni yā-chyā hātāt
'*to-this-one* *best* *coat* *having-brought* *put,* *and* *this-one-of* *on-the-hand*

mudī va pāyāt dzōḍā ghāl; mag āpan khāun piun
a-ring *and* *on-the-feet* *shoes* *put;* *then* *we* *having-eaten* *having-drunk*

ānand karu. Kāran kī, hā māhā lēk mēlā hōtā, tō punhā
joy *shall-make.* *Because* *that,* *this* *my* *son* *dead* *was,* *he* *again*

jitā dzhālā; va davaḍ°lā hōtā, tō sāpaḍ°lā.' Asa mhanun ānand karāyās
alive *became;* *and* *lost* *was,* *he* *is-found.*' *So* *having-said* *joy* *to-make*

lāg°lē.
(they)-began.

Tyā-yēlēs tyā-tsā vaḍil lēk vāv°rāt hōtā. Tō gharā-dzaval
At-that-time *him-of* *the-eldest* *son* *in-the-field* *was.* *He* *house-near*

ēun pōhōts°lyā-var tyā-na gāna bajāv°na aikīla.
having-come *arriving-after* *him-by* *singing* *dancing* *was-heard.*

Tsāk°rā-paikī ēkās hāk-mārun pus°la ki, 'hē kāy tsālla
The-servants-from-among *to-one* *having-called* *it-was-asked* *that,* '*this* *what* *going-on*

āhē?' Tyā-na sāṅgit°la ki, 'tuhā bhāū ālā āhē, va tō khuśāl tuhyā
is?' *Him-by* *it-was-told* *that,* '*thy* *brother* *come* *is,* *and* *he* *safe* *of-thee*

bāpās milālā mhanun tyā-nē mōthī mēj°vānī dilī āhē.' Tēvhā tyās
to-father *was-got* *therefore* *him-by* *great* *a-feast* *given* *is.*' *Then* *to-him*

rāg ēun āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēun
anger *having-come* *inside* *would-not-go.* *Therefore* *him-of* *father* *out* *having-come*

tyās sam°dzāu lāg°lā. Parantu tyā-nē bāpās dzavāb dēllā ki,
to-him *to-entreat* *began.* *But* *him-by* *to-the-father* *an-answer* *was-given* *that,*

'mi it°kē varas tuhī tsāk°rī kar°tō, āni tuhī ādnyā kahī mōḍ°lī nāhī.
'*I* *so-many* *years* *thy* *service* *do,* *and* *thy* *order* *ever* *was-broken* *not.*

Asa asun myā āp°lyā mitrā-barōbar chain karāy°sāthī tvā
Such *being* *by-me* *my-own* *friends-with* *merriment* *making-for* *by-thee*

ma-lā kōk°ru dēkhīl dēllā nāhī. Āni jyā-na tuhā paisā rāṇḍāhī-barōbar
me-to *a-kid* *even* *was-given* *not.* *And* *whom-by* *thy* *money* *harlots-with*

udav°lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāṭhī mōthī mēj°vānī
was-squandered *that* *thy* *son* *came* *therefore* *by-thee* *him-of-for* *great* *feast*

dēllī.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēḷ māhyā-barōbar āhēs,
was-given.' *Then* *the-father* *said,* '*son,* *thou* *all-time* *of-me-with* *art,*

āni māhī sārī jinᵃgī tuhī-ts̲ āhē. Par ānand karāvā hē d̲zarur
and *my* *all* *estate* *thine-only* *is.* *But* *joy* *should-be-made* *this* *necessary*

hōta. Kāran kī tuhā bhāū mēlā hōtā, tō punhā jitā d̲zhālā; va
was. *Because* *that* *thy* *brother* *dead* *was,* *he* *again* *alive* *became;* *and*

davaḍᵃlā hōtā, tō sāpaḍᵃlā āhē.'
lost *was,* *he* *found* *is.'*

[No. 59.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect. (District Nagpur.)

Specimen II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो । सात आठ महिने चाकरी किली । गेल्या चैताचे मधात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जबाब—माहि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माच्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेव्हा सार पिक जमा झाल व वावरात खळ किल तहि मि खळ्यात रार्चंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कही-तरी खळ्यात राहिला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कडव्याच्या पेंड्याचि लहानसी झोपडी किली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जबाब—हो निजला होता । ल्या गोष्टीस ट्रिड महिना झाला । त्या राचि मि झोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नव्हती ।

सवाल—चिंधु ल्या दिवसी खळ्या-वर निजला होता, तर ल्याच्या आंगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी ल्याचि सासु बलाउ आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले । ल्या राचि खळ्या-वर निजला । ल्याच्या आंगा-वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि सोन्याचा छल्ला इतक होत ।

सवाल—आज कोर्टांत पेश केलेले डागिने कोनाचे आहेत।

जबाब—चिंधुचे आहेत।   तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते।

सवाल—हे डागिने तुझ्या कबजांत कसे आले।

जबाब—त्या सनवारि दोन वाजता चेता झालो।   तेव्हा चिंधु मेला दिसला।   त्यास कोन मारल होत माहित नाहि।   मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो।   चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते।   त्याच्या डोसक्यातुन रक्त चाळ होत।   हा गोटा त्याच्या-जवळ पडला होता।   चंद्रकड्या कान तोडुन काहाडल्या नाहि। लास बिहिरित फेंकुन मि बायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो।

सवाल—हा गोना चिंधुचे खळ्यातुन तु काहाडुन देल्ला का।

जबाब—कडब्या-खालि म्या लपवुन ठेवला होता।   तो काहाडुन देल्ला। हे धोच माझ आहे।   माहि बायको नेसली होती।   तिचा हात बनत नव्हता, म्हनुन रक्ताचे डाग पडले।   दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे।   खुन केल्याच माझा-वर नाव एईल म्हन लास अडातं टाकली, आनि म्हनच डागिने हि लपवुन ठेविले।   आनि नाव न याव म्हन पळुन हि गेलो॥

[No. 59.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT NAGPŪR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Paṭᵃgōvārī-tsā   Chindhu   Lōdhī   yā-chyā-kaḍē   tu
Question.—Paṭgōvāri (village)-of   Chindhu   Lōdhī   him-of-near   thou
tsākᵃrī   hōtās   kā?
in-service   wast   what?

Dzabāb.— Hōtō.   Sāt   āṭh   mahinē   tsākᵃrī   kēlī.   Gēlyā Chaitā-chē
Answer.—(I-)was.   Seven   eight   months   service   was-done.   Past   the-Chait-of
madhāt   tsākᵃrī   sōḍᵃlī.
in-the-middle   service   was-left.

Savāl.— Tsākᵃrī-var   hōtā   tēvhā   kōṭha   rāhat   hōtā?
Question.—   Service-on   were   then   where   living   were?

Dzabāb.— Māhi   ṭhēvᵃlēlī   bāyᵃkō   is   ghēūn   mi   Chindhu-chē
Answer.—   My   kept   woman   her   having-taken   I   Chindhu-of
gharāt   rāhat   hōtō.   Māhyā-kaḍē   kirᵃsānᵃkī-tsa   kām   hōta.   Ānᵃkhin
in-house   living   was.   Of-me-near   cultivation-of   work   was.   And
mālᵃkā-na   jē   kām   sāṅgitᵃla   tē   karāva.   Jēvhā   sāra   pik
the-master-by   what   work   was-told   that   would-be-done.   When   all   ripe-produce
jamā   dzhāla,   va   vāvᵃrāt   khaḷa   kēla,   tahi   mi
gathered   became,   and   in-field   threshing-floor   was-made,   then   I
khaḷyāt   rātran-divas   rakhᵃvālis   rāhat   hōtō,   va
in-the-threshing-floor   night-and-day   for-taking-care-of   living   was,   and
māhi   bāyᵃkō   ghari   rāhē.
my   wife   at-home   used-to-live.

Savāl.— Chindhu   kahī-tarī   khaḷyāt   rāhēlā   hōta?
Question.— Chindhu   at-any-time   in-the-threshing-floor   living   was?

Dzabāb.— Tō   kadhī-kadhī   khaḷyāt   nijē.   Ēk   kaṭᵃbyā-chyā
Answer.—He   sometimes   in-the-threshing-floor   slept.   One   kaḍbī-grass-of
pēṇḍyā-chī   lahānᵃsī   jhōpᵃḍī   kēlī   hōtī;   tyāt   mi   nidzo.
bundles-of   small   hut   made   was;   in-that   I   slept.

Savāl.— Tārikh   bārā,   māhē   March,   san   1898,   rōji,   mhanᵃjē,
Question.— Date   twelve,   month   March,   year   1898,   on-day,   that-is,
Sanᵃvāri   Chindhu   khaḷyāt   nidzᵃlā   hōtā?
on-Saturday   Chindhu   in-the-threshing-floor   sleeping   was?

Dzabāb.— Hō, nidzᵃlā hōtā. Tyā gōshṭīs did mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month

dzhālā. Tyā rātri mi jhōpᵃḍī-madhē hōtō, va māhi bāyᵃkō vastīt
became. That on-night I the-hut-in was, and my wife in-village

ghari hōtī, vāvᵃrī navhatī.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā divᵃsī khaḷyā-var nidzᵃlā hōtā tar
Question.—Chindhu that on-day the-threshing-floor-on sleeping was then

tyā-chyā āṅgā-var ḍāginē hōtē?
him-of person-on ornaments were?

Dzabāb.—Chindhu divas-bhar khaḷyā-var hōtā. Jēvāyās ghari
Answer.—Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house

gēlā nāhi. Sandhyā-kāḷī tyā-chi sāsu balāu āli, par gēlā
went not. In-the-evening his mother-in-law to-call came, but (he-)went

nāhi. Bhuk nāhi, mhun sāṅgitᵃlē. Tyā rātri khaḷyā-var
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on

nidzᵃlā. Tyā-chyā āṅgā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,

sōnyā-chyā chār chandra-kaḍyā, tsāndi-tsā karᵃdōdā, āni sōnyā-tsā chhallā,
gold-of four chandra-kaḍis, silver-of waist-string, and gold-of a-ring,

itᵃka hōta.
this-much was.

Savāl.— Ādz kōrṭāt pēś kēlēlē ḍāginē kōnā-chē āhēt?
Question.—To-day in-the-court produced made ornaments whom-of are?

Dzabāb.—Chindhu-chē āhēt. Tō nidzᵃlā hōtā tēvhā tē tyā-chyā
Answer.—Chindhu-of are. He asleep was then they him-of

āṅgā-vara-ts hōtē.
the-person-on-even were.

Savāl.— Hē ḍāginē tuhyā kabᵃjāt kasē ālē?
Question.—These ornaments of-thee in-possession how came?

Dzabāb.—Tyā Sanᵃvāri dōn vādzᵃtā chētā dzhālō. Tēvhā
Answer.—That on-Saturday two striking conscious I-became. At-that-time

Chindhu mēlā disᵃlā. Tyās kōna mārᵃla hōta māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then

tyā-chyā āṅgā-var-chē sārē ḍāginē kāhāḍun nighālō. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of

dōnhī pāy, mān pahilyā-nē-ts rassyā-nē kōna bāndhᵃlē hōtē. Tyā-chyā
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of

ḍōsᵃkyātun rakt tsālla hōta. Hā gōṭā tyā-chyā-dzavaḷ padᵃlā hōtā.
the-head-from blood passing was. This stone him-of-near fallen was.

Chandra-kaḍyā kān tōḍun kāhāḍᵃlyā nāhi. Lās vihirit
The-chandra-kaḍis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun   mi   bāyᵃkō-kaḍē   gēlō,   āni   tshakᵃḍyā-var   tis   ghēūn
having-thrown   *I*   *wife-near*   *went,*   *and*   *a-cart-on*   *her*   *having-taken*

gāvī   gēlō.
to-the-village   *went.*

Savāl.—   Hā   gōnā   - Chindhu-chē   khaḷyātun   tu
Question.—This   *cloth*   *Chindhu-of*   *the-threshing-floor-from*   *(by-)thee*

kāhāḍun   dēllā   kā ?
having-taken-out   *was-given*   *what ?*

Dzabāb.—   Kaḍᵃbyā-khāli   myā   lapᵃvun   ṭhēvᵃlā   hōtā.   Tō
Answer.—The-kaḍbā-grass-under   *by-me*   *having-concealed*   *kept*   *was.*   *That*

kāhāḍun   dēllā.   Hē   dhōtra   māḏzha   āhē ;   māhi   bāyᵃkō   nēsᵃlī-hōtī.
having-taken-out   *was-given.*   *This*   *cloth*   *mine*   *is ;*   *my*   *wife*   *worn-had.*

Ti-tsā   hāt   banat   navhatā,   mhanun   raktā-chē   ḍag   paḍᵃlē.   Dōrās   jē
Her   *hand*   *good*   *was-not,*   *therefore*   *blood-of*   *stains*   *fell.*   *To-the-rope*   *which*

raktā-chē   ḍag   āhē   tē   bailā-chyā   raktā-chē   āhē.   Khun   kēlyā-tsa
blood-of   *stains*   *are*   *those*   *an-ox-of*   *blood-of*   *are.*   *Murder*   *committing-of*

māhyā-var   nāv   ēīl,   mhun   lās   aḍāt   ṭākᵃlī,
of-me-on   *name (suspicion)*   *will-come,*   *therefore*   *corpse*   *into-a-well*   *was-thrown,*

āni   mhuna-ts   ḍāginē   hi   lapᵃvun   ṭhēvilē ;   āni   nāv
and   *therefore-even*   *the-ornaments*   *also*   *having-concealed*   *were-kept ;*   *and*   *name*

na   yāva   mhun   paḷun   hi   gēlō.
not   *should-come*   *therefore*   *having-run*   *also*   *I-went.*

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari ?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service ?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor ?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898 ?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor ?

Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mānᵃsās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.　(DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādī-chē tsāvᵃdhīt dzāūn phiryādī-var
Question.— *The-complainant-of* *in-the-shop* *having-gone* *the-complainant-on*

gardī kēlī, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar
riot *was-made,* *this-of* *charge* *section 147* *according-to* *thee-on* *came,* *then*

dzabāb kāy āhē ?
reply *what* *is ?*

Dzabāb.— Rōdz Budhᵃvār divāḷi-chē pāḍᵃvā Kārtik māsã̄t
Answer.— *Day* *Wednesday* *the-Divāḷi-of* *Pāḍavā* *Kārtik* *in-the-month*

sakāḷ-chē prahᵃrī mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī
the-morning-of *time-at* *I* *mouth* *washing* *was,* *then* *Māhādēv* *came.* *Him-by*

sāṅgitᵃlē kī̃, 'tudzhā bhāū Raghunāth sōnār Pāṇḍuraṅg
it-was-told . that, *'thy* *brother* *Raghunāth* *goldsmith* *Pāṇḍuraṅg*

sōnārā-chē dāṭhyā-puḍhē̃ paḍᵃlā āhē.' Mhanōn mī va Māhādēv
goldsmith-of *the-door-in-front* *fallen* *is.'* *Therefore* *I* *and* *Māhādēv*

miḷūn gēlō, tar Raghunāth rastyāt paḍᵃlā hōtā, va tyā-chē
together *went,* *then* *Raghunāth* *in-the-street* *fallen* *was,* *and* *him-of*

ḍōkē phuṭᵃlē hōtē, va hātās rakat lāgᵃlē hōtē, va hātās
head *broken* *was,* *and* *to-the-hand* *blood* *stuck* *was,* *and* *to-the-hand*

hī garᵃsāḍ lāgᵃlē hōtē, va tyādz-lā pāṇī pādzūn
also *scratches* *inflicted* *were,* *and* *him-to* *water* *having-made (him)-drink*

huśār kēlē, va Siv Gōvind kānishṭabal yādz-lā balāūn
conscious *was-made,* *and* *Siv* *Gōvind* *a-constable* *him-to* *having-called*

āṇᵃlē. Tyādz-lā dākhavilē, va Siv Gōvind mhanālā kī̃,
it-was-brought. *Him-to* *it-was-showed,* *and* *Siv* *Gōvind* *said* *that,*

'Dēvᵃḷīs nākyā-var ghēūn dzā.' Tēvhã̄ Māhādēvā-chē khāsar
'to-Devli-(village) *the-outpost-on* *having-taken* *go.'* *Then* *Māhādēv-of* *cart*

māgūn Dēvᵃḷīs ghēūn ālō va nākyā-var nēlē ;
having-begged *to-Devli* *having-taken* *came* *and* *the-outpost-on* *it-was-carried ;*

va yā kōrṭãt phiryādī Raghunāth-nī ¡phiryādī va
and *this* *in-court* *the-complainant* *Raghunāth-by* *the-complainant* *and*

phiryādī-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād
the-complainant-of *two* *sons and* *Siv* *Ratan* *et-cetera* *them-on* *a-complaint*

kēli	hōtī ;	parantu	mī	phiryādī-chē	tsāvᵃdhīt	dzāūn
made	*was ;*	*but*	*by-me*	*the-complainant-of*	*in-the-shop*	*having-gone*

phiryādī-var	gardī	kēlī	nāhī,	va	kāḍī	mārᵃnyās	utsallī	nāhī,	va
the-complainant-on	*riot*	*was-made*	*not,*	*and*	*a-stick*	*to-beat*	*was-raised*	*not,*	*and*

Siv Ratan-lā	hī	mārᵃlē	nāhī̃.
Siv Ratan-to	*also*	*it-was-beaten*	*not.*

Kōrṭā-chē	praśnā-chē	uttar.	Siv	Gōvind	kānishṭabal	tē	vēḷēs
The-court-of	*question-of*	*reply.*	*Siv*	*Gōvind*	*a-constable*	*that*	*at-time*

va	ārōpī	nambar	1, 2, 3, 5, 6, 7	hē	kōṭhē	hōtē	ma-lā	māhit
and	*the-accused*	*numbers*	*1, 2, 3, 5, 6, 7*	*these*	*where*	*were*	*me-to*	*known*

nāhī̃.
not.

Hī	dzabānī	ām-chē	samakshē	va	āmhī	āyᵃkat	āsᵃtānā	ghēṭᵃlī	āhē,	va
This	*statement*	*our*	*in-presence*	*and*	*we*	*hearing*	*being*	*taken*	*is,*	*and*

ārōpī-nī	dzō	madzᵃkūr	sāṅgitᵃlā	tō	kharyā	rītī-nē	hita	lihilā
the-accused-by	*what*	*account*	*was-told*	*that*	*true*	*manner-with*	*here*	*written*

āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhāṛi, *i.e.* jungle-language. *Jhāṛī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhāḍī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhīs*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी। मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती। एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो। अग, च्या आरशात आपन पाहु बर, सुंदर कोन दिसते। ते मुलीस वाईट वाटल। तिला समजल की, च्यान हे आपल्याला हिनवायासाठी म्हटल। मग तिन बापा जवळ जाऊन भावाच गाऱ्हान सांगितल। ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, च्यात पुरुषान मन घालु नये। बापान दोघास पोटाशी धरुन च्याचे समाधान केल। तो म्हनाला, मुलानो, तुम्ही भांडु नका। आज-पासून तुम्ही दोघ ही निख्य आरशात पाहत जा॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे। तो म्हनतो किती दुध देऊ। बाप म्हनतो, मुली, च्याला सांग की, आज शेर भर दुध पुरे। उद्या दोन शेर घेऊन ये। मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो। बाप म्हनतो, तुला ठाऊक नाहि काय। च्याच्या घरी गाई आहेत, म्हशि आहेत। च्याचे दुध काढून तो आनतो। मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते। बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ĕkā purushās dōn lahān mula hōtī, ĕk mulᵃgā āni ĕk mulᵃgī. Mulᵃgā
One to-person two small children were, one son and one daughter. The-son
hōtā, tō rupā-na phᾱr sundar hōtā. Mulᵃgī sādhāran hōtī. Ĕkē
was, he appearance-by very beautiful was. The-daughter common was. One
divᵃśi tī ubhayᵃtā mula ārᵃśā-pāśī khēḷat asᵃtā mulᵃgā mulīs
on-day they both children the-mirror-near playing while-were the-son to-the-girl
mhanᵃtō, 'aga, hyā ārᵃśāt āpan pāhu bara, sundar kōn disᵃtē.' Tē
says, 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That
mulīs vāīṭ vāṭᵃla. Ti-lā samadzᵃla kī, hyā-na hē āpᵃlyā-lā
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
hinᵃvāyāsāṭhī mhaṭᵃla. Mag ti-na bāpā dzavaḷ dzāūn bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
gārhāna sāṅgitᵃla. Tī mhanālī, 'bābā, ārᵃśāt rup pāhūn
complaint was-told. She said, 'father, in-the-mirror face having-seen
samādhān pāvāva hē bāyᵃkā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
ghālu na-yē.' Bāpā-na dōghās pōṭā-śī ḍharūn tyā-chē samādhān
to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation
kēla. Tō mhanālā, 'mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī
was-made. He said, 'children, you quarrel do-not. To-day-from you
dōgha hī nitya ārᵃśāt pāhat dzā.'
both also always in-the-mirror looking go.'

Mulᵃgī mhanālī, 'bābā, Sōmā gavᵃḷī dudh ghēūn ālā āhē.
The-girl said, 'father, Soma the-milkman milk having-taken come is.
Tō mhanᵃtō, "kitī dudh dēū?"' Bāp mhanᵃtō, 'mulī, tyā-lā
He says, "how-much milk shall-(I-)give?"' The-father says, 'girl, him-to
sāṅg kī, "ādz śēr-bhar dudh purē, udyā dōn śēr ghēūn yē."'
tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."'
Mulᵃgī mhanᵃtē, 'bābā, gavᵃḷī dudh kōṭhun ānᵃtō?' Bāp
The-girl says, 'father, the-milkman milk where-from brings?' The-father
mhanᵃtō, 'tu-lā ṭhāūk nāhi kāy? Tyā-chyā gharī gāī āhēt, mhaśī
says, 'you-to known not what? Him-of in-house cows are, she-buffaloes

āhēt, tyā-chē dudh kāḍhūn tō ānᵃtō.' Mulᵃgī mhanᵃtē, 'bābā, gāy
are, them-of milk having-drawn he brings.' The-girl says, 'father, a-cow
kitī dudh dēte, āni mhais kitī dudh dētē ?' Bāp
how-much milk gives, and a-she-buffalo how-much milk gives?' The-father
mhanᵃtō, 'yēk yēk gāy dōn dōn śēr dudh dētē, āni mhais chār
says, 'one one cow two two seers milk gives, and a-she-buffalo four
chār śēr dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from ?' The father answered, 'Don't you know that ? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give ?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । ल्या-पैकी लहान बापास म्हनाला, बाबा,
माझ्या हिश्श्याची जमा मला दे । ल्यान आपली जमा ल्याहास वाटून देल्ली । मग
ल्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या टूरच्या गावी गेला । तेथ
जाऊन ल्यान आपली पैशाची धुळधानी केली । ल्याचा सर्व पैसा सरल्या-वर ल्या
गावी मोठा दुकाळ पडला व ल्याज तंगी झाली। मग तो ल्या गावच्या एका मानसा-
जवळ जाऊन राहिला । ल्यान ल्यास आपल्या वावरात डुकर चारन्यास पाठवल ॥

TRANSLITERATION AND TRANSLATION.

Ēkā   mān²sās   dōn   pōr   hōtē.   Tyā-paikī   lahān
A-certain to-man   two   sons   were.   Them-from-among   the-younger

bāpās   mhanālā,   'bābā,   mājhyā   hiśśā-chī   dzamā   ma-lā   dē.'
to-the-father said,   'father, of-me   share-of   property   me-to   give.'

Tyā-na   āp²lī   dzamā   tyāhās   vāṭūn   dēllī.   Mag   tyā-na
Him-by   his-own   property to-them   having-divided was-given.   Then   him-by

kāhīk   div²sā-na   āp²lī   sarv   dzamā   ghēūn   dus²ryā   dūr²chyā
some   days-after   his-own   all   property   having-taken another   distant

gāvī   gēlā.   Tētha   dzāūn   tyā-na   āp²lī   paiśā-chī   dhuḷ²dhānī
to-village (he-)went.   There   having-gone him-by   his-own   wealth-of   waste

kēlī.   Tyā-tsā   sarv   paisā   saṙ²lyā-var   tyā   gāvī   mōṭhā
was-made.   Him-of   all   wealth   expended-after   that   in-village mighty

dukāḷ   paḍ²lā,   va   tyādz   taṅgī   dzhālī.   Mag   tō   tyā   gāv²chyā
famine   fell,   and   to-him   difficulty became.   Then   he   that   of-the-village

ēkā   mān²sā-dzavaḷ   dzāūn   rāhilā.   Tyā-na   tyās   āp²lyā   vāv²rāt
a-certain man-near   having-gone lived.   Him-by   to-him   his-own   into-field

ḍuk²ra   tsār²nyās   pāṭhav²la.
the-swine   to-feed   it-was-sent.

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marārī, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect. (District Balaghat.)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक बापास
म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास
वाटून देल्ल । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलक्कात गेला ।
मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या
मुलक्कात मोठा काळ पडला । तेव्हाँ त्यास मोठी तंगी होऊ लागली । तो त्या
गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी
आपल्या वावरात पाठवल ॥

Kōnyā	ēkā	mānˢsās	dōn	lēk	hōtē.	Tyātˢlā	lahān	lēk
Certain	*a*	*to-man*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*son*
bāpās	mhanālā,	'bābā,	dzō	dhanā-tsā	hissā	madz	yēīl	
to-the-father	*said,*	'*father,*	*what*	*the-wealth-of*	*share*	*me-to*	*will-come*	
tō	dē.'	Mag	tyā-na	āpˢla	dhan	tyās	vāṭūn	
that	*give.'*	*Then*	*him-by*	*his-own*	*wealth*	*to-him*	*having-divided*	
dēlla.	Mag	lahān	lēk	thōdyā	divˢsā-na	sagˢla	dhan	
was-given.	*Then*	*the-younger*	*son*	*a-few*	*days-after*	*all*	*the-wealth*	
ghēūn	par-mulˢkāt	gēlā.	Mag	tētha	vāṭˢla	tasā		
having-taken	*into-another-country*	*went.*	*Then*	*there*	*it-pleased(-him)*	*so*		
paisā	udavˢlā.	Mag	sagˢlā	tyā-tsā	paisā	sarˢlyā-var		
the-money	*was-squandered.*	*Then*	*all*	*him-of*	*the-money*	*was-spent-after*		
tyā	mulˢkāt	mōthā	kāl	padˢlā.	Tēvhā̃	tyās	mōthī	taṅgī
that	*in-country*	*mighty*	*famine*	*fell.*	*Then*	*to-him*	*great*	*difficulty*
hōū	lāgˢlī.	Tō	tyā	gāvātˢlyā	ēkā	mōthyā	mānˢsā-pāsī	rāhēlā.
to-be	*began.*	*He*	*that*	*village-in-of*	*one*	*great*	*man-near*	*lived.*
Tyā-na	āpˢlō	dukˢra	tsārāyāsāṭhī	āpˢlyā	vāvˢrāt	pāthavˢla.		
Him-by	*his-own*	*swine*	*to-feed-for*	*his-own*	*into-field*	*it-was-sent.*		

2 M 2

Marāṭhī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpurī form of the language, and it is not necessary to give any specimens.

In Raipur, Marāṭhī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpurī, though there are some traces of the influence of the neighbouring Chhattīsgaṛhī. Compare *khāy-chī manᵃshā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēkᵃrā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *n* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरँ होते । लहान्या पोरान म्हनल की, बाबा
जिनगी-मघे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति
वाटून दिली। लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात
चालला गिला । तेथ काही दिवस राहून-सन्या जे काही त्याज-जवळ होत ते त्यान
उडवून दिल । जमा उडवून दिली अन तेथँ दुकाळ पडला अन तो अनाथ होजन
गिला । जेव्हाँ तो उपाशी मरू लागला तेव्हाँ तो कोन्या गृहस्थाच्या घरी गेला। अन त्यान
आपल्या खेता-मघे डूकर चारायस सांगितल। डूकर जो भूसा खातात तो खायची
त्याची मनषा झाली, आणीक कोणी त्यालं दित नव्हता । मग त्याला सुद झाली
आणीक त्यान म्हनटल की, माझ्या बापाच्या येथँ कही माणसाला पुष्कळ खायास
मिळते अन मी उपाशी राह्वतो । मी उठून आता आपल्या बापा-पाशी जाईन
आणीक मी त्याला म्हनीन की, हे बाबा, स्या देवाच्या विरुड्ड व तुह्या समोर पाप
केल । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने
समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōn lēkˢrã̄ hōtē.   Lahānyā pōrā-na mhanˢla
A-certain man-to two sons were.   *The-younger son-by it-was-said*

kī, 'bābā, jinˢgī-madhē mādzhā dzō vāṭā āhē tō ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'

Mag tyā-na āpˢlī sampatti vāṭūn dilī.   Lahān
Then him-by his-own property having-divided was-given.   *The-younger*

lēkˢrā-na sārī jāyˢdād ēkā-ṭhikāṇī karūn āpaṇ par-dēśāt
son-by all property together having-made himself into-another-country

tsālˢlā gēlā. Tētha kāhī divas rāhūn-sanyā jē kābī tyādz-dzavaḷ
moved went. There some days having-lived what anything of-him-near

hōta tē tyā-na uḍˢvūn dila.   Dzamā
was that him-by having-squandered was-given.   *The-property*

uḍˢvūn dilī, an tēthā̃ dukāḷ paḍˢlā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute

hōūn gēlā. Jēvhā̃ tō upāśī marū lāgˢlā, tēvhā̃ tō
having-become went. When he starvation-with to-die began, then he

kōnyā gṛihasthā-chyā gharī gēlā. An tyā-na āpˢlyā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into

ḍūkˢra tsārāyˢs sāṅgitˢla. Ḍūkˢra dzō bhūsā khātāt tō khāy-chi
the-swine to-feed it-was-told. The-swine which husks eat that eating-of

tyā-chī manˢshā dzhālī, āṇīk kōṇī tyā-lā dēt navhˢtā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to

sud dzhālī, āṇīk tyā-na mhanˢṭˢla kī, 'mājhyā bāpā-chyā yēthā̃
sense became, and him-by it-was-said that, ' my father-of here

kahī mānˢsā-lā puśkaḷ khāyās milˢtē; an mī upāśī rāhyˢtō. Mī
how-many men-to much to-eat is-got; and I hungry live. I

uṭhūn ātā āpˢlyā bāpā-pāśī dzāīn, āṇīk mī tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say

kī, " hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, " O father, by-me God-of against and of-thee before sin is-made.

Mī āpˢlā lēk mhanāy-chyā yōgya nāhī. Va ma-lā āpˢlyā
I your-own son of-being-called worthy am-not. And me-to your-own

majurā-pramānē	sam^adzā."'	Mag	uṭhūn	āp^alyā	bāpā-pāśī	dzāū
servant-like	*consider."'*	*Then*	*having-arisen*	*his-own*	*father-near*	*to-go*

lāg^alā.
he-began.

DHAN^AGARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan^agarī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān^asā-lē*, to a man.

The only peculiarity of the so-called Dhan^agarī is a tendency to drop the final *a* which corresponds to $\bar{\tilde{e}}$ in Standard Marāṭhī. Thus, we find *tyān*, by him; *sagaḷ dhan*, all property, and so on. This tendency is, however, also found among the Dhan^agars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas^alēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan^agarī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

DHAN^AGARĪ DIALECT.   (DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । ल्यातून लहान बापाले म्हनाला, बाबा आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग ल्यान ल्याहिले धन वाटून दिल । मग थोड्या दिवसांत लहान लेक सगळ धन जमा करून कोनी कडे दूर गाँवी चालला गेला, आनि ल्या देशांत जाऊन तो भिकारी झाला । धन उडून देछ तव्हा ल्या देशांत मोठा काळ पडला । मग ल्याले मोठी गरीबी आली । तव्हा तो ल्या गावातल्या एका मानसा जवळ जाऊन राहला । ल्यान ल्याले डुक्कर चारासाठी आपल्या वावरांत धाडल । मग ल्यान म्हटल का, डुक्कर जे साल खाते ते खाऊन आपन पोट भराव । आनीक ल्याले कोन काही देछ नाही ॥

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā   mān'sā-lē   dōn   lēk   hōtē.   Tyātūn   lahān   bāpā-lē
A-certain   man-to   two   sons   were.   Them-in-from   the-younger   father-to

mhanālā,   'bābā,   ām-chyā   dzō-kāhī   hissā   āhē   tō   vāṭūn   dē.'
said,   'father,   us-of   whatever   share   is   that   having-divided   give.'

Mang   tyān   tyāhi-lē   dhan   vāṭūn   dila.   Mag   thōḍyā
Then   him-by   them-to   wealth   having-divided   was-given.   Then   a-few

div'sāt   lahān   lēk   sagaḷ   dhan   dzamā   karūn   kōnī-kadē
in-days   the-younger   son   all   wealth   together   having-made   elsewhere-to

dūr   gāvī   tsāl'lā-gēlā,   āni   tyā   dēsāt   dzāūn   tō   bhikārī
far   to-a-village   went-away,   and   that   in-country   having-gone   he   a-beggar

dzhālā;   dhan   udūn   dēll,   tēvhā   tyā   dēsāt   mōṭhā
became;   wealth   having-squandered   was-given,   then   that   in-country   mighty

kāḷ   paḍ'lā.   Mag   tyā-lē   mōṭhī   garībī   ālī.   Tavhā   tō tyā   gāvāt'lyā
famine   fell.   Then   him-to   great   poverty   came.   Then   he that   of-village

ēkā   mān'sā-dzavaḷ   dzāūn   rāh'lā.   Tyān   tyā-lē   ḍukar   tsārāsāṭhī
one   man-near   having-gone   lived.   Him-by   him-to   the-swine   to-feed-for

āp'lyā   vāv'rāt   dhāḍ'la.   Mag   tyān   mhaṭal   kā,   ḍukar
his-own   into-field   it-was-sent.   Then   him-by   it-was-said   that,   the-swine

jē   sāl   khātē   tē   khāūn   āpan   pōṭ   bharāv.   Ānīk
what   husks   eat   that   having-eaten   by-me   belly   should-be-filled.   And

tyā-lē   kōn   kāhī   dēll   nāhī.
him-to   by-anybody   anything   was-given   not.

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

DHANᵃGARĪ DIALECT.　　　　　(DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बक्रे चारायले गेला। ल्यान आपल्या सुनेले सांगी–
तल, माही भाकर घेजन येजो। बारा वाजाची येळा झाली, तिले ल्या भाकरीची याद
राहिली नाही।　एका वावरा-मंधी एक कुनबी आजत वाहत होता।　तो
धनगर ल्याच्या-पाशी गेला, ल्या कुनब्याले म्हनते की, माहे बक्रे आंब्या खाले
बसलेत। माहे बक्रे पाहेजो। मी जेजन येतो। तो जेवासाठी गेला। जेजन पुनः
आला, बक्रे बसलेच होल्या। पुनः ल्यान आपल्या बक्र्या घेजन गेला चारायले॥

TRANSLITERATION AND TRANSLATION.

Ēk	dhanᵃgar	hōtā.	Tō	bakᵃrē	tsārāy-le	gēlā.	Tyān	āpᵃlyā
A	*shepherd*	*there-was.*	*He*	*sheep*	*to-graze*	*went.*	*Him-by*	*his-own*

sunē-lē	sāṅgītᵃla,	'māhī	bhākar	ghēūn	yē-dzō.'	Bārā
daughter-in-law-to	*it-was-told,*	' *my*	*bread*	*having-taken*	*come-please.'*	*Twelve*

vādzā-chī	yēḷā	dzhālī,	ti-lē	tyā	bhākᵃrī-chī	yād	rāhᵃlī	nāhī.
striking-of	*time*	*became,*	*her-to*	*that*	*bread-of*	*recollection*	*remained*	*not.*

Ēkā	vāvᵃrā-mandhī	ēk	kunᵃbī	āūt	vāhat	hōtā.	Tō	dhanᵃgar
One	*field-in*	*one*	*cultivator*	*plough*	*driving*	*was.*	*That*	*shepherd*

tyā-chyā-pāśī gēlā,	tyā	kunᵃbyā-lē	mhanᵃtē	kī,	'māhē	bakᵃrē	āmbyā-
him-of-near *went,*	*that*	*cultivator-to*	*says*	*that,*	' *my*	*sheep*	*a-mango-tree-*

khālē	basᵃlēt.	Māhē	bakᵃrē	pāhē-dzō.	Mī	jēūn	yētō.'
under	*are-seated.*	*My*	*sheep*	*look-after-please.*	*I*	*having-dined*	*come.'*

Tō	jēvāsāṭhī	gēlā.	Jēūn	punaḥ	ālā,	bakᵃrē	basᵃlē-ts
He	*dinner-for*	*went.*	*Having-dined*	*again*	*came,*	*the-sheep*	*seated-even*

hōtyā.	Punaḥ	tyān	āpᵃlyā	bakᵃryā	ghēūn	gēlā	tsārāy-lē.
were.	*Again*	*him-by*	*his-own*	*sheep*	*having-taken*	*he-went*	*to-graze.*

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

DZHĀṚPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *ḷ* for a cerebral *ḍ* when preceded by a vowel. Thus, *ghōḷā*, a *horse* ; *vāhaḷē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍ°lan*, it was sent. The genuine cerebral *ḷ* is commonly pronounced as *r* ; thus, *kār*, famine ; *īr*, time, and the *ḷ*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvā-lē*, in order to tend ; *dhāḍ°lan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpīchandra, contains poetical forms such as *bārā*, to my child; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Dzhāṛpī Dialect.   (District Ellichpur.)

SPECIMEN I.

एका मानसाले दोन पोर होते । ल्यातला लाह्मान पोरगा बापास म्हने,
बाबा माच्ह्या हिशाचा माल मले देऊन टाक। ल्या वत्ती ल्यान आपली जिनगी दोघा
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाह्माच्या पोरान आपली सारी
जिनगी सावळ्ळी । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी ल्यान चहूल-
बाजींत आपला सारा पैसा उळ्ळवला । जव्हा जवळ्ळचा सारा पैसा सरला, ल्या
वखतीच ल्या मुलकांत कार पळला ; अन ल्याले खावा पिवाची मोठी अळ्ळचन
झ्हाली । मंग तो ल्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाजन ल्याच्या-
पाशीं राह्मिला । तव्हा ल्यान ल्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān°sā-lē	dōn	pōr	hōtē.	Tyāt°lā	lāhān	pōr°gā
One	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*younger*	*son*
bāpas	mhanē,	'bāba,	māhyā	hiśā-tsā	māl	ma-lē	dēūn	ṭāk.'
to-father	*said,*	*'father,*	*my*	*share-of*	property	*me-to*	*having-given*	*throw.'*

2 N

Tyā-vaktī   tyā-na   āpᵃlī   jinᵃgī   dōghā   pōrā-lē   vāṭūn
At-that-time   *him-by*   *his-own*   *property*   *both*   *sons-to*   *having-divided*

dēlī.   Maṅg   thōḷyā-ts   divᵃsā-mandhī   lāhānyā   pōrā-na   āpᵃlī
was-given.   *Then*   *a-few-only*   *days-in*   *the-younger*   *son-by*   *his-own*

sārī   jinᵃgī   sāvaḷᵃlī.   Maṅg   tō   dusᵃryā   mulᵃkhā-mandhī
all   *property*   *was-collected.*   *Then*   *he*   *another*   *country-into*

phirāvā-lē   gēlā.   Tathī   tyā-na   tsahūl-bājĩt   āpᵃlā   sārā
journeying-to   *went.*   *There*   *him-by*   *in-wantonness*   *his-own*   *all*

paisā   uḷavᵃlā.   Dzavhā   dzavaḷ-tsā   sārā   paisā   sarᵃlā,   tyā
money   *was-squandered.*   *When*   *near-of*   *all*   *money*   *was-spent,*   *that*

vakhᵃtī-ts   tyā   mulᵃkãt   kār   paḷᵃlā,   an   tyā-lē   khāvā-pivā-chī
time-very   *that*   *in-country*   *famine*   *fell,*   *and*   *him-to*   *eating-and-drinking-of*

mōṭhī   aḷᵃtsan   dzhālī.   Maṅg   tō   tyā   mulᵃkā-mandhᵃchyā   ēkā   bhalyā
great   *difficulty*   *became.*   *Then*   *he*   *that*   *country-in-of*   *one*   *well-to-do*

mānᵃsā-chyā   gharī   dzāūn   tyā-chyā-pāśĩ   rāhilā.   Tavhā   tyā-na
man-of   *to-house*   *having-gone*   *him-of-near*   *lived.*   *Then*   *him-by*

tyā-lē   āpᵃlyā   vāvᵃrāt   ḍukar   rākhāvā-lē   dhāḍᵃlan.
him-to   *his-own*   *in-field*   *swine*   *to-tend*   *it-was-sent.*

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Dᴢʜāṛᴘī Dɪᴀʟᴇᴄᴛ.   (Dɪsᴛʀɪᴄᴛ Eʟʟɪᴄʜᴘᴜʀ.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।
बिजल्या घोळि-वर सार भाला ॥
आंगी लेला भगाबागा कानी कुंडल लिकलेला ।
चेला गोसायाचा भाला ॥

माता बोलली मैनावंती जोगदंड नोको घेऊ ।
राज कोनाले देऊ भोवर बंगल्याचा ॥
गोपिचंद जाते वना रयत रऊते डुरडुर ।
नाहीं नितराले जल मैनावंतिच्या ॥

गोपिचंद जाते वना रयत मनी गयवरली ।
मनी खुशाल झाली मैनावंती ॥
बारा गोपिचंदा जोगदंड देईन ।
पुळ चालवून घेईन भोवर बंगल्याच राज ॥

लळू नोको भुरू नोको चंफावंती बहेनी ।
आला जोग घेऊनी गोपिचंद राजा ॥
गोपिचंदन भाया पोरा आला सन ।
बैला जेवू वाढळे कोन बहीन बोलली चंफावन ॥

गोपिचंदन भाया आसीन आला सन ।
पाटी बसवल कोन माझ्या काशीच्या वरजुन ॥
गोपिचंदन माझ्या भाया दिवारी आला सन ।
बोरवन करल कोन सजना वाचुन ॥

बारा वरस झाले गोपिचंद्राच्या ज्यानीले ।
सुंदुरका येनीले बहीनी चंफावंतीच्या ॥
भाया माझ्या गोपिचंद्रा बारा वरसाची तुही जानी ।
कोन देईल पानी तुझ्या आंघोरीले ॥

गोपिचंद बोलला बारा वरसाची माही जानी ।
अऴचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥
भाया माझ्या गोपिचंद्रा कोवरी तुही जानी ।
तुझ्या आंघोरीले कोया घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Ḍzhāṛpī Dialect.   (District Ellichpur.)

Specimen II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājiyā-chē sōniyā-chē bāla,
Gōpichanda king-of gold-of hair,
Bijalyā ghōḷi-vara sāra dzhālā.
(Swift-as-) lightning mare-on mounted became.

Aṅgī lēlā dzhagā-bāgā kānī kuṇḍala likalēlā ;
On-the-body was-taken robe-etcetera in-the-ear earring was-put ;

Chēlā gōsāyà-tsā dzhālā.
Disciple ascetic-of he-became.

Mātā bōlalī Maināvantī, 'dzōga-daṇḍa nō-kō ghēū.
The-mother said Maināvantī, 'world-renunciation not-should take.

Rādza kōnā-lē dēū bhōvara Bangalyā-tsā ?'
Kingdom whom-to shall-I-give large Bengal-of ?'

Gōpichanda dzātē vanā ; rayat raḷatē ḍura-ḍura.
Gōpichanda goes into-forest ; subjects cry bitterly.

Nāhī̃ nētarā-lē dzala Maināvantī-chyā.
Not eyes-to water Maināvantī-of.

Gōpichanda dzātē vanā ; rayat manī gayavaralī.
Gōpichanda goes into-forest ; subjects in-mind grieve.

Manī khuśāla dzhālī Maināvantī.
In-mind happy became Maināvantī.

'Bārā Gōpichandā dzōga-daṇḍa dēīna ;
'To-my-child to-Gōpichanda renunciation I-shall-give ;

Puḷa tsālavūna ghēīna bhōvara Bangalyā-tsa rādza.'
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'

' Laḷū   nōkō,   dzhurū   nōkō   Champhāvantī   bahēnī.
' Cry   do-not,   pine   do-not   Champhāvantī   sister.

Ālā   dzōga   ghēūnī   Gōpichanda   rādzā.'
Came   meditation   having-taken Gōpichanda   king.'

' Gōpichandana   bhāyā,   Pōrā   ālā   sana.
' Gōpichanda   brother,   Pōrā   has-come festival.

Bailā   jēvū   vāhaḷē   kōna ? '   bahīna   bōlalī   Champhāvana.
Bullock   to-eat   will-serve   who ? '   sister   said   Champhāvana.

' Gōpichandana   bhāyā,   Āsīna   ālā   sana ;
' Gōpichanda   brother,   of-Āśvin   came   festival ;

Pāṭī   basavala   kōna   māhyā   Kāśī-chyā   varadzuna ?
On-seat   will-place   who   my   Kāśī-of   except ?

' Gōpichandana   māhyā   bhāyā,   Divārī   ālā   sana.
' Gōpichanda   my   brother,   Divālī   came   festival.

Bōravana   karala   kōna   sadzanā   vātsuna ? '
Giving-away   will-make   who   good-person   except ? '

Bārā   varasa   dzhālē   Gōpichandā-chyā   jyānī-lē.
Twelve   years   became   Gōpichanda-of   youth-to.

Mundurakā   yēnī-lē   bahīnī   Champhāvantī-chyā.
Ornaments   braid-to   sister   Champhāvantī-of.

' Bhāyā   māhyā   Gōpīchandā,   bārā   varasā-chī   tuhī   jānī.
' O-brother mine   O-Gōpichanda,   twelve   years-of   thy   youth.

Kōna   dēīla   pānī   tuhyā   ānghōrī-lē ? '
Who   will-give   water   thy   bath-for ? '

Gōpichanda   bōlalā,   ' bārā   varasā-chī   māhī   jānī,
Gōpichanda   said,   ' twelve   years-of   my   youth,

Aḷatsā   varasā-chī māhī rānī,   dēīla   ma-lē pānī   ānghōrī-lē.'
Two-and-a-half years-of   my   queen,   will-give   me-to water bath-for.'

' Bhāyā   māhyā   Gōpichandā,   kōvarī   tuhī   jānī ;
' O-brother mine   O-Gōpichanda,   delicate   thy   youth ;

Tuhyā   ānghōrī-lē   kōryā   ghāgarī-tsā   pānī.'
Thy   bathing-for   new   jar-of   water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōḷā [1] festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Dīvālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows:—

Chhindwara	2,000
Chanda	500
Bhandara	150
TOTAL	2,650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām^ṇē*. before.

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[1] The Pōḷā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ē is sometimes substituted for *i*, and *ō* for *u ;* thus, *dĕll* and *dila*, given ; *tōhā*, thy. In *itᵃkē vars dzhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēlī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vāṭŭn dĕllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē ;* compare *pāhē*, see.

A corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger ; *tyā vēḷas*, at that time ; *rāhᵃtas*, thou livest.

The cerebral *ṇ* is very irregularly used ; thus, *mhaṇᵃla* and *mhanᵃla*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *ḷ* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou ; *tutyā, i.e., tuchyā*, thy (oblique) ; *tē khātē*, they eat.

The Gōvārs in the Bundēlī-speaking tract of Chhindwara speak Bundēlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

[No. 69.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.   (DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । ल्यातल्या लाह्न्यान बापाले म्हणल बापा माझा
जो हिस्सा येईल तो मले दे । ल्यान ते सर्व धन ल्याहीले वाटून देल्ली । लहान भावान
सगळ धन जमा करून दुसऱ्या गाँवात चाल्ला गेला ।   तेथ ल्यान बदमासीत सर्व पैसा
उडून देल्ला ।   मग ल्या गावात काल पडला ।   मग तो मोठा भीकारी झाला ।
तव्हा तो एका मानसा जवळ चाकर राह्ला ।   ल्यान ल्याले डुकर चारासाठी
वावरात धाडल ।   मंग ल्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट
भराव ।   आन ल्याले कोन काही देल्ल नाही ।   मग ल्यान म्हणल की, माझ्या बापा-
च्या घरी कीतीक लोकाले चांगली भाकर मिळते ।   आन मी भुकन मरतो ।   मी
आता आपल्या बापा पासी जातो, आन ल्याले म्हणीन की, मी मोठ पाप केल
आता मी तुझा पोरा नोहे ।   मी तुझा घरचा चाकर आहो ।   मंग तो तेथून
आपल्या बापा पासी गेला ।   मग ल्याच्या बापान ल्याले पाह्ल ।   तव्हा तो ल्याच्या
जवळ धावत आला, आन ल्याच्या गळ्याले बिलगून गेला,   आनिक ल्याचा मुका
घेतला ।   मंग ल्याचा पोरान ल्याले म्हटल, बाबा म्या तुझा सामन मोठ पाप केल ।
आता तू मले आपला पोऱ्या मानू नको । पन बापान आपल्या चाकराले सांगतल की
चांगल आंगरख आन, आन च्याले घालून दे, आनिक ल्याच्या बोटाँत मुंदी घाल,
आनिक पायाँत जोडा घाल, मंग आपन अन खाऊ ।   काहून की च्या माझा
पोऱ्या इतके दिवस मेला होता आता तो जीता झाला, आनिक हरपला होता तो
सापडला म्हून ल्याले मोठी खुसी झाली ॥

ल्या वेळस ल्याचा वडील पोरग वावरात होत । मंग जव्हा तो घरी आला तव्हा
ल्यान नाच पाह्ला ।   तव्हा ल्यान एका चाकराले बलावल आनिक म्हनल की हे
काय होय, तव्हा ल्यान सांगतल की तुझा भाऊ आता आला आन तो आपल्या
बापा पासी गेला म्हून ल्यान मोठ जेवन देल्ल ।   तव्हा तो मंधी जात नव्हता ।
तव्हा ल्याचा बाप बाह्ीर आला आन ल्याले समजोल । पन ल्यान बापाले म्हणल की
पाह्े इतके वर्स झाले मी तुह्ी चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही ।   तरी तून मी आपल्या दोस्ता बरोबर खिलाव म्हणून मले बकरीच पीलू
देछ नाहीस । आनिक ज्यान तुझ सर्व धन किसबीनी बराबर उडून देछ तो तुझा
पोऱ्या आला मून तून सर्वाले मोठ जेवन देछ ।   तव्हा त्यान त्याले म्हनल की पोरा
तुत माझा बराबर सदाई राहतस आन माझा सर्व धन तोहच आहे ।   पन खुसी
कराव हे बराबर आहे काहून का च्या तुझा भाऊ मेला होता तो आता जीता
झाला आन हरपला होता तो आता सापडला ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.　　　　　　　　　(DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kōn　　mān°sā-lē　　dōn　　pōr　　hōtē.　　Tyāt°lyā　　　　lāh°nyān
A-certain　man-to　　two　　sons　were.　Them-in-from　the-younger-by

bāpā-lē　mhaṇ°la,　'bāpā,　māhā　dzō　hissā　yēīl　　tō　ma-lē　dē.'
the-father-to　it-was-said, 'father,　my　what　share　will-come　that　me-to　give.'

Tyān . tē　sarv　dhan˙　tyāhī-lē　　vāṭūn　　　　dēllī.　　Lahān
Him-by　that　all　wealth　them-to　having-divided　was-given.　The-younger

bhāvān　sagaḷ　dhan　jamā　　karūn　dus°ryā　gã̄vāt　tsāllā
brother-by　all　wealth　together　having-made　another　into-village　moved

gēlā.　Tētha　tyān　　　bad°māsīt　　sarv　paisā　　udūn
went.　There　him-by　in-debauchery　all　money　having-squandered

dēllā.　Mag　tyā　gāvāt　kāl　paḍ°lā.　Mag　tō　mōṭhā　bhīkārī
was-given.　Then　that　into-village　famine　fell.　Then　he　great　a-beggar

dzhālā.　Tavhā　tō　ēkā　mān°sā-dzavaḷ　tsākar　rāh°lā.　Tyān　tyā-lē　ḍukar
became.　Then　he　one　man-near　a-servant　lived.　Him-by　him-to　the-swine

tsārāsāṭhī　vāv°rāt　dhāḍ°la.　Maṅg　tyān　　mhaṭal　kī,　ḍukar
feeding-for　into-the-field　it-was-sent.　Then　him-by　it-was-said　that,　the-swine

jē　khātē　tē　　khāūn　　āpaṇ　　pōṭ　　bharāv.　Ān　tyā-lē
what　eat　that　having-eaten　by-himself　the-belly　should-be-filled.　And　him-to

kōn　　kāhī　　dēll　nāhī.　Mag　tyān　　mhaṇ°la　kī,　'māhyā
by-anybody　anything　was-given　not.　Then　him-by　it-was-said　that,　'my

bāpā-chyā　gharī　kītīk　lōkā-lē　tsāṅg°lī　bhākar　mil°tē,　ān　mī
father-of　in-house　how-many　people-to　good　bread　is-got,　and　I

bhukan　mar°tō.　Mī　ātā　āp°lyā　bāpā-pāsī　dzātō,　ān　tyā-lē　mhaṇin
hunger-with　die.　I . now　my-own　father-near　go,　and　him-to　will-say

kī,　"mī　mōṭh　pāp　kēl.　Ātā　mī　tuhā　pōrā　nōhē.　Mī
that,　"by-me　great　a-sin　was-made.　Now　I　your　son　not-am.　I

tuhyā　ghar°tsā　　tsākar　āhō."'　Maṅg　tō　tēthūn　āp°lyā　bāpā-pāsī
your　house-staying　servant　am."'　Then　he　there-from　his-own　father-near

gēlā.　Mag　tyā-chyā　bāpān　tyā-lē　pāhal,　tavhā　tō　tyā-chyā-dzavaḷ
went.　Then　him-of　father-by　him-to　it-was-seen,　then　he　him-of-near

dhāvat　ālā,　ān　tyā-chyā　galyā-lē　bil°gūn　gēlā,　ānik　tyā-tsā
running　came,　and　him-of　the-neck-to　having-clung　went,　and　him-of

mukā   ghēt^alā.   Maṅg   tyā-chyā   pōrān   tyā-lē   mhaṭal,   ' bābā,   myā
a-kiss   was-taken.   Then   him-of   the-son-by   him-to   it-was-said,   ' father,   by-me

tutyā   sāman   mōṭh   pāp   kēl.   Ātā   tū   ma-lē   āp^alā   pōryā   mānū
thee-of   before   great   a-sin   is-made.   Now   thou   me-to   thy-own   son   consider

na-kō. '   Pan   bāpān   āp^alyā   tsāk^arā-lē   sāṅgatal   kī,   ' tsāṅg^ala
should-not. '   But   the-father-by   his-own   servant-to   it-was-told   that,   ' good

āṅgar^akha   ān,   ān   hyā-lē   ghālūn   dē,   ānik   tyā-chyā   bōṭãt
a-coat   bring,   and   this-to   having-put-on   give,   and   him-of   on-the-finger

mundi   ghāl,   ānik   pāyãt   dzōḍā   ghāl,   maṅg   āpan   an   khāū.
a-ring   put,   and   on-feet   a-shoe   put,   then   we   food   shall-eat.

Kāhūn   kī,   hyā   māhā   pōryā   it^akē   divas   mēlā   hōtā,   ātā   tō   jītā
Because   that,   this   my   son   so-many   days   dead   was,   now   he   alive

dzhālā;   ānik   harap^alā   hōtā,   tō   sāpaḍ^alā.'   Mūn   tyā-lē   mōṭhī   khusī
became;   and   lost   was,   he   is-found.'   Therefore   them-to   great   joy

dzhālī.
became.

Tyā   vēḷas   tyā-tsā   vaḍil   pōrag   vāv^arāt   hōt.   Maṅg   dzavhā   tō
That   at-time   him-of   eldest   son   in-the-field   was.   Then   when   he

gharī   ālā,   tavhā   tyān   nāts   pāhēlā.   Tavhā   tyān   ēkā
to-the-house   came,   then   him-by   a-dance   was-seen.   Then   him-by   one

tsāk^arā-lē   balāval,   ānik   mhan^ala   kī,   ' hē   kāy   hōy ' ?   Tavhā
servant-to   it-was-called,   and   it-was-said   that,   ' this   what   is ' ?   Then

tyān   sāṅgatal   kī,   ' tuhā   bhāū   ātā   ālā,   ān   tō   āp^alyā
him-by   it-was-told   that,   ' thy   brother   now   came,   and   he   your-own

bāpā-pāsī   gēlā,   mhūn   tyān   mōṭh   jēv^an   dēll.'   Tavhā   tō
father-near   went,   therefore   him-by   great   a-feast   was-given.'   Then   he

mandhī   dzāt   navhatā.   Tavhā   tyā-tsā   bāp   bāhīr   ālā,   ān   tyā-lē
into   going   was-not.   Then   him-of   father   out   came,   and   him-to

sam^adzōl;   pan   tyān   bāpā-lē   mhaṇ^ala   kī,   ' pāhē,   it^akē   vars
entreated;   but   him-by   the-father-to   it-was-said   that,   ' see,   so-many   years

dzhālē,   mī   tuhī   tsāk^arī   kar^atō,   ān   myā   tuh   bōlan   kadhī   hī   tōḍal
became,   I   thy   service   do,   and   by-me   thy   speech   ever   even   was-transgressed

nāhī;   tarī   tūn,   mī   āp^alyā   dōstā-barōbar   khēlāv,   mhaṇūn
not;   still   by-thee,   by-me   my-own   friends-with   it-should-be-played,   having-said

ma-lē   bak^arī-ts   pīlū   dēll   nāhīs;   ānik   jyān   tuh   sarv
me-to   a-goat-of   a-young-one   was-given   not;   and   whom-by   thy   all

dhan   kis^abīnī-barābar   uḍūn   dēll,   tō   tuhā   pōryā   ālā,
wealth   harlots-with   having-squandered   yave,   that   thy   son   came,

mūn   tūn   sarvā-lē   mōṭh   jēv^an   dēll.'   Tavhā   tyān   tyā-lē
therefore   by-thee   all-to   great   a-feast   was-given.'   Then   him-by   him-to

mhan^ala   kī,   ' pōrā,   tut   māhā   barābar   sadāi   rāh^atas;   ān   māhā   sarv
ii-was-said   that,   ' son,   thou   of-me   with   always   livest;   and   my   all

dhan tōha-ts āhē; pan khusī karāv hē barābar āhē, kāhūn
wealth *thine-alone* *is;* *but* *joy* *should-be-made* *this* *proper* *is,* *because*

kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā; ān harapᵃlā hōtā,
that, *this* *thy* *brother* *dead* *was,* *he* *now* *alive* *became;* *and* *lost* *was,*

tō ātā sāpadᵃlā.'
he *now* *is-found.'*

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēlī and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātã*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *ṇ* is very irregularly used; thus, *mānˢsā-lē*, to a man; *pānī*, water.

The cerebral *ḷ* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, <u>dz</u>avaḷ and <u>dz</u>avar, near; *mirˢlā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *itˢlē varsā* <u>dz</u>hālē, so many years passed; *āpˢlā kāma-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhi-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, *mī marˢtō*, I die; *tē mārˢtē(t)*, they strike. Irregular forms are *mī* <u>dz</u>*ātū*, I go; *mī mārˢtā*, I strike; *āmhī* <u>dz</u>*āhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālõ*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhāḍˢlan*, him-by him it-was-sent; *āmhī mārˢlū*, we struck; *āpˢlī sampat khōun dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[No. 70.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.   (DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंधील लहान पोऱ्या बापाले बोलला । बाबा जो पैसा आहे ल्याचा वाठा माझा माले दे । मंग ल्याने पैसाचा

वाठा करून देला । मग थोड्या दिवसानँ लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला । तेथ जाऊन-सन्या बेजाहा खर्च करून आपली संपत खोऊन देछन । सर्व पैसा खर्चून-सनी मंग ल्या गाँवात मोठा फाका पडला । माहाग पडला तर ल्याले अडचन झाली । तो ल्या गाँवच्या भाल्या माणसा-जवळ जाऊन राहिला । ल्यान आपल्या वावरात ल्याले डुकर चारावाले धाडलन । तव्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस ल्याले वाठला । ल्याला कोणी काँहीं नाही देलन । मंग तो अकलेत आला आणि म्हणलन, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकीनँ मरतो । मी उठून आपल्या बापा जवळ जाईन, अन ल्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामनँ पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बाबा-जवळ गेला । तव्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलन लेकाच्या गळ्याले भोंबून-सनी चुमा घेतला । मंग पोरान म्हणलन । मी देवा-जवळ आणिक तुझ्या सामनँ पाप केलो । आज-पासून तुझा लेक म्हणवाचा योगत काँहीं राहलो नाहीं । मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या, जोडा बी पायाँत ठाकावाले द्या । खाऊन आताँ आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । हवडला होता तो आला । तव्हा ते अनन्द करू लागले ॥

या वेळेस ल्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलन । तव्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । ल्यान सांगलन, हा तुझा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलन । तव्हा ल्याले मोठा राग आला । तर घराँत नाहीं गेला । ल्याचा बाप बाहेर आला, अन ल्याले समजवु लागला । मंग ल्यान बापाले उत्तार देलन, इतले वरसा झाले मी तुझी चाकरी करतो । अगा मी तुझा हुकूम काँहीं मोडलो नाहीं । मी संग्याची खुशी करावाले काँहीं बकरा देल्या नाहीं । अन यान समदा पैसा किजबीण-बराबर उडवून-सन्या आणखीन बापा-जवळ आला, ल्याच्यासाठी मोठा जीवण केलन । मंग तव्हा बापान म्हणलन, पोरा तु हमेशा माझ्या-बरोबर आहेस । हा आताँ जितली धन-दौलत घराँत आहे ती तुझीच आहे । आताँ खुशी करावाचा आपला कामच हो । हा तुझा भाऊ मेला होता आताँ जिता झाला, हवडला होता तो साँपडला आहे ॥

[No. 70.]

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.　　　　　　　　　　　　(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā　　　mānᵃsā-lē　dōgha　lēk　hōtē.　Dōghā　　pōrā-mandhīl　　lahān
A-certain　man-to　　two　sons　were.　Both　sons-from-among　the-younger

pōryā　bāpā-lē　bōlᵃlā,　'bāba,　dzō　paisā　āhē　tyā-tsā　vāṭhā　mādzhā　mā-lē
son　the-father-to spoke,　'father, what　money　is　that-of　share　my　me-to

dē.'　Maṅg　tyā-nē　paisā-tsā　vāṭhā　karūn　dēlā.　Maṅg　thōḍyā
give.'　Then him-by the-money-of　share　having-made　was-given.　Then　a-few

divᵃsā-nã　lahān　pōrᵃgā　samᵃdā　paisā　ghēūn　dūr　gã̄vā-lē　tsālᵃlā
days-in　the-younger　son　all　money　having-taken　far　a-village-to　moved

gēlā.　Tētha　dzāūn-sanyā　bē-jāhā　kharts　karūn　āpᵃlī　sampat
went.　There　having-gone　misplaced　expense　having-made　his-own　property

khōūn　dēllan.　Sarv　paisā　khartsūn-sanī　maṅg　tyā　gã̄vãt　mōṭhā
having-squandered　gave.　All　money　having-spent　then　that　in-village　great

phākā　paḍᵃlā.　Māhāg　paḍᵃlā,　tar　tyā-lē　aḍᵃtsan　dzhālī.　Tō　tyā
famine　fell.　Dearness　fell,　then　him-to　a-difficulty　became.　He　that

gã̄vᵃchyā　bhalyā　mānᵃsā-dzaval　dzāūn　rāhilā.　Tyā-na　āpᵃlyā
village-inhabiting　well-to-do　man-near　having-gone　lived.　Him-by　his-own

vāvᵃrāt　tyā-lē　ḍukar　tsārāvā-lē　dhāḍᵃlan.　Tavhā　ḍukar　jē　phōī　khāt
in-a-field　him-to the-swine　feed-to　it-was-sent.　Then　the-swine　what husks eating

hōtē　tē　khāūn　āpᵃlā　pōṭh　bharāvā　asa　tyā-lē　vāṭhᵃlā.
were　that　having-eaten　his-own　belly　should-be-filled　so　him-to　it-appeared.

Tyā-lā　kōṇī　kã̄hĭ　nāhī　dēlan.　Maṅg　tō　akᵃlēt　ālā,　āṇi
Him-to　by-anybody　anything　not　was-given.　Then　he　in-senses　came,　and

mhaṇᵃlaṇ, 'mājhyā　bābā-chyā　gharī　tsākar　mānᵃsā-lē　bahu　bhākar　khāyā-lē
it-was-said, 'my　father-of　in-house servants　men-to　much　bread　to-eat

āhē.　Ātā　mī　bhukē-nē　marᵃtō.　Mī　uṭhūn　āpᵃlyā　bāpā-dzaval
is.　Now　I　hunger-with　die.　I　having-arisen　my-own　father-near

dzāīn　an　tyā-lā　mhaṇīn,　"bābā,　mī　Dēvā-dzaval　an
will-go　and　him-to　will-say,　"father,　by-me　God-near　and

tujhyā　sāmᵃnē　pāp　kēlō　asīn,　ādz-pāsūn　tujhyā　lēkā-parᵃmāṇ　nāhī
of-thee　before　a-sin　done　will-be,　to-day-from　thy　son-like　not

rāhᵃlō,　tsākᵃrā-parᵃmāṇ　ātā　ma-lē　ṭhēv." '　Maṅg　āpᵃlyā　bābā-dzaval
I-remained,　a-servant-like　now　me　place." '　Then　his-own　father-near

gēlā. Tavhā dur͏ʰna-ts pāhūn-sanī bāpā-lē dayā ālī.
he-went. Then from-a-distance-even having-seen the-father-to compassion came.

Tēthūn uṭhūn gēlan, lēkā-chyā galyā-lē dzhōmbūn-sanī
There-from having-arisen he-went, the-son-of the-neck-to having-embraced

tsumā gēt͏ʰlā. Maṅg pōrā-na mhaṇ͏ʰlan, 'mī Dēvā-dzavaḷ āṇik tujhyā
a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee

sām͏ʰnē pāp kēlō. Ādz-pāsūn tudzhā lēk mhaṇ͏ʰvā-tsā yōgat kằhī
before sin was-done. To-day-from thy son being-called-of fit at-all

rāh͏ʰlō nāhī̃.' Maṅg bāpā-na āp͏ʰlyā tsāk͏ʰrā-lē sāṅg͏ʰlan, 'tsāṅg͏ʰlā
I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good

āṅg͏ʰdā yā-lē ghālāvā-lē dyā. Yā-chyā bōṭhāt āṅguṭhī (mundī)
coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)

ṭhākāvā-lē dyā, dzōḍā bī pāyẫt ṭhākāvā-lē dyā. Khāūn
to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten

āt͏ʰẫ āmhī khuśī karūn. Hā lēk mēlā hōtā, jitā hōūn-sanī
now we rejoicing shall-make. This son dead was, alive having-become

ālā; davaḍ͏ʰlā hōtā, tō ālā.' Tavhā tē anand karu lāg͏ʰlē.
came; lost was, he came.' Then they joy to-make began.

Yā vēḷēs tyā-tsā mōṭhā lēk vāv͏ʰrāt hōtā. Maṅg yā-na
This at-time him-of the-elder son in-the-field was. Then this-one-by

gharā-dzavaḷ yēūn ubhā rāhūn āvādz ēk͏ʰlan. Tavhā ēkā
the-house-near having-come standing having-remained music was-heard. Then one

māṇ͏ʰsā-lē bōlāvūn-sanī khabar ghēt͏ʰlī, 'hā kā āhē?' Tyā-na sāṅg͏ʰlan,
man-to having-called news was-taken, 'this what is?' Him-by it-was-told,

'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rīt mir͏ʰlā. Maṅg
'this thy brother come is. Thy father-to this safe was-met. Then

mōṭhā pāhuṇ͏ʰtsār kēlan.' Tavhā tyā-lē mōṭhā rāg ālā.
great hospitable-reception was-made.' Then him-to great anger came.

Tar gharẫt nāhī̃ gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē
And into-house not he-went. Him-of father out came, and him-to

sam͏ʰdzavu lāg͏ʰlā. Maṅg tyā-na bāpā-lē uttār dēlan, 'it͏ʰlē
to-entreat began. Then him-by the-father-to reply was-given, 'so-many

var͏ʰsā dzhālē, mī tujhī tsāk͏ʰrī kar͏ʰtō. Agā, mī tudzhā hukūm kằhī̃
years became, I thy service do. O, by-me thy order ever

mōḍ͏ʰlō nāhī̃. Mī saṅgyā-chī khuśī karāvā-lē kằhī̃ bak͏ʰrā dēlyā
was-broken not. I the-friends-of pleasure make-to ever a-goat was-given

nāhī̃. An yā-na sam͏ʰdā paisā kidz͏ʰbīṇ-barābar uḍ͏ʰvūn-sanyā āṇ͏ʰkhīn
not. And this-one-by all money harlot-with having-squandered again

bāpā-dzavaḷ ālā, tyā-chyāsāṭhī mōṭhā jēvaṇ kēlan.' Maṅg
the-father-near came, him-of-for great a-feast is-made.' Then

2 P

tavhā	bāpā-na	mhaṇˮlan,	'pōrā,	tu	hamēśā	mājhyā-barōbar
at-that-time	*the-father-by*	*it-was-said,*	'*son,*	*thou*	*always*	*of-me-with*

āhēs.	Hā	ātˉã	jitˮlī	dhan-daulāt	gharˉãt	āhē	tī	tujhī-ts	āhē.
art.	*This*	*now*	*as-much*	*wealth*	*in-house*	*is*	*that*	*thine-alone*	*is.*

Ātˉã	khuśī	karāvā-tsā	āpˮlā	kāma-ts	hō.	Hā	tudzhā	bhāū	mēlā
Now	*merriment*	*to-make*	*our*	*duty-verily*	*is.*	*This*	*thy*	*brother*	*dead*

hōtā,	ātˉã	jitā	dzhālā;	davadˮlā	hōtā,	tō	sˉãpadˮlā	āhē.'
was,	*now*	*alive*	*became;*	*lost*	*was,*	*he*	*found*	*is.'*

KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
TOTAL	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭīs of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect. (District Akola.)

एका मनुष्याला दोघ पोर होते । त्या-पैकी लहान पोरान आपल्या बापाला म्हटल, बा, जो माझ्या वाव्याला जिनगीचा हिस्सा येईल तो मला दे । बापान आपली जिनगी पोराला वाटून दिली । लई रोज झाल नार्हींत तोच लहान पोरान सर्व जिनगी एका ठिकाणी केली, आनिक टूर देशाला चालला गेला । आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली । आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली । आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राह्यला, व त्यान आपल्या वावरा-मंदी त्याला डूक्कर चारायाला धाडल । आनिक जो कोंडा डुकराय-न खाल्ला त्याच कोंड्याने त्यान आपल पोट आनंदान भरल असत । आनिक एका-हि मनुष्यान त्याले काही दिल नाही । आनिक ज्या वक्ती त्यान अक्कल धरली त्या वक्ती तो म्हनाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरन्या-इतकी मिळत असेल, व मी तर उपाशी मरतो ॥

2 p 2

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect.   (District Akola.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē.   Tyā-paikī   lahān   pōrā-na
One   man-to   two   sons were.   Them-from-among   the-younger   son-by

āpᵃlyā   bāpā-lā   mhaṭᵃlā,   'bā,   dzō   mājhyā   vāṭyā-lā   jinᵃgī-tsā
his-own   father-to   it-was-said,   'father,   what   my   share-to   the-property-of

hissā   yēīl   tō   ma-lā   dē.'   Bāpā-na   āpᵃlī   jinᵃgī   pōrā-lā
share   will-come   that   me-to   give.'   The-father-by   his-own   property   the-sons-to

vāṭūn   dilī.   Laī   rōdz   dzhāla   nāhĩt,   tō-ts   lahān
having-divided   was-given.   Many   days   became   not,   then-just   the-younger

pōrā-na   sarv   jinᵃgī   ēkā   ṭhikānī   kēlī   ānik   dūr   dēśā-lā
son-by   all   property   one   in-place   was-made   and   far   country-to

tsālᵃlā   gēlā ;   ānik   tēthē   udhaḷē-panā-nē   vāgūn   sarv   jinᵃgī   nās
moved   went ;   and   there   riotousness-with   having-behaved   all   property   waste

kēlī.   Ānik   jyā   vaktī   sarv   paisā   tyā-na   kharts-kēlā
was-made.   And   which   at-time   all   money   him-by   was-spent

tyā   vaktī   tyā   dēśãt   mōṭhā   kāy   paḍᵃlā,   va   tyā-lā   garadz
that   at-time   that   in-country   mighty   famine   fell,   and   him-to   want

paḍū   lāgᵃlī.   Ānik   tō   gēlā,   ānik   tyā   dēśãtīl   rahᵃvāśā-chyā
to-fall   began.   And   he   went,   and   that   country-in-from   an-inhabitant-of

gharī   naukar   rāhyᵃlā,   va   tyā-na   āpᵃlyā   vāvᵃrā-mandī   tyā-lā   ḍūkkar
in-house   a-servant   lived,   and   him-by   his-own   field-into   him   swine

tsārāyā-lā   dhāḍᵃla.   Ānik   dzō   kōṇḍā   ḍukᵃrāy-na   khāllā   tyā-ts
to-feed   it-was-sent.   And   what   husk   swine-by   was-eaten   those-even

kōṇḍyā-nē   tyā-na   āpᵃla   pōṭ   ānandā-na   bharᵃla   asᵃta ;   ānik
husks-with   him-by   his-own   belly   gladness-with   filled   might-have-been ;   and

ēkā-hi   manushyā-na   tyā-lē   kāhī   dila   nāhī.   Ānik   jyā   vaktī
one-even   man-by   him-to   anything   was-given   not.   And   which   at-time

tyā-na   akkal   dharᵃlī   tyā   vaktī   tō   mhanālā,   'mājhyā   bāpā-chyā   kitī
him-by   sense   was-held   that   at-time   he   said,   'my   father-of   how-many

gharī   ṭhēvᵃlēlyā   nōkᵃrā-nā   bhākar   khāunī-śyānī   urᵃnyā-itᵃkī   miḷat
in-house   kept   servants-to   bread   having-eaten   to-spare-so-much   obtained

asēl,   va   mī   tar   upāśī   marᵃtō.'
might-be,   and   I   then   hungry   die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgārīs or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpī, a cerebral ḍ between vowels is pronounced as ḷ; thus, ghōḷā, a horse. The cerebral ḷ has been transliterated as l, y, and ḍ; thus, ḍōḷā and ḍōyā, an eye; dzōḷ and dzōḍ, near. It must be inferred that the pronunciation of ḍ does not materially differ from that of ḷ. Occasionally we also find forms such as paḍᵃlā, he fell, where the ḍ has been preserved. Ava and avi are pronounced as ō, as is also the case in the so-called Kuṇᵃbī of Buldana and other vulgar forms of speech. Thus, dzōḷ, near; samda dhan uḍōla, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect. (District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते । ल्यातील लाह्ना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे । मंग ल्यान ल्या दोघाले राश्रद वाटून देल्ही । मंग काह्नीका दिसान लाह्ना पोरग अवघ धन गोया करून बु टूर ग्येला । अन तथी समद धन उड्डोल । अवघ सरल्या-वर तथी दुकय पडला । तवा ल्याले मोठ कोड पडल । मंग तो तथी एक्का गिरस्ता-जोड राहिला । ल्यान ल्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल । तवा डुकर जे फोतर खात व्हते ते खाजन-श्रेन्या राह्राव अस ल्याले कयल । अन ल्याले कोन काही खायाले बी देल नाह्नी । मंग-सन्या तो सुदी-वर आला अन म्हनाला , माझ्या बापाच्या इर्थीं किती भ्रन पोट-भर खात असतील अन मी अथी भुकीन मरतो । मी उठून-सन्या बापा-जोड जाईन, अन ल्याले म्हनील, अरि बावा, म्हा देवा-सामने व तुह्या सामने मोठ पाप कील । अथून-सन्या तुह्या पोरग म्हन्या लायक मी नाह्नी । मले तुह्या नवकरा-परमान ठिव ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect.

(District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsā-lē dōn pōr vhatē. Tyātīl lāhēnā bāpā-lē mhanᵃtē, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,

dzō jinᵃgī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsad
which estate-of share will-fall that me-to give.' Then him-by those both-to estate

vāṭūn dēllī. Maṅg kāhīkā disā-na lāhēnā pōrᵃga avᵃgha dhan
having-divided was-given. Then some days-after younger son whole wealth

gōyā-karūn bu dūr gyēlā. An tathī samᵃda dhan uḍōla. Avᵃgha
having-collected very far went. And there all property was-wasted. All

sarᵃlyā-var tathī dukay paḍᵃlā. Tavā tyā-lē mōṭha kōḍa paḍᵃla. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then

tō tathī ēkā girastā-dzoḍ rāhilā. Tyā-na tyā-lē ḍukar tsārā-lē āpᵃlyā
he there one householder-near lived. Him-by him swine to-feed his-own

vāvᵃrā-mandhī pāṭhōla. Tavā ḍukar jē phōtᵃra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those

khāūn-śēnyā rāhāva asa tyā-lē kayᵃla. An tyā-lē kōna
having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone

kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an
anything to-eat also was-given not. Afterwards he senses-on came and

mhanālā, 'mājhyā bāpā-chyā-ithī̃ kitī dzhan pōṭ-bhar khāt asᵃtīl. An
said, ' my father's-in how-many persons belly-full eating may-be. And

mī athī bhukē-na marᵃ-tō. Mī uṭhūn-sanyā bāpā-dzōḍ dzāīn, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to

mhanīl, "arē bāvā, myā Dēvā-sāmᵃnē an tuhyā-sāmᵃnē mōṭha pāp kēla.
will-say, " O father, by-me God-before and of-thee-before great sin was-made.

Athūn-sanyā tuhyā pōrᵃga mhanyā lāyak mī nāhī ; ma-lē tuhyā navᵃkᵃrā-parᵃmāna
Henceforth thy son to-be-called fit I am-not ; me thy servant-like

ṭhiv."'
keep."'

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

Akola	4,500
Buldana	580
Chhindwara	4,400
Chanda	1,000
Bhandara	30
TOTAL	10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēlī. In Chhindwara some of them speak Bundēlī and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēlī.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kuṇᵇbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते । ल्यातला एक लहान बापाले म्हने, बा , जो जिनगीचा हिस्सा मले येईल तो दे । मंग ल्यान ल्याले पैसा वाटून दिला । मंग थोड्या दिसान लहान पोरान पैसा जमा कीला आन दूर मुलका-वर गेला । मंग तथी उधक्ष्यापनान राहला , आन आपला सारा पैसा गमावला । मंग ल्यान सारा पैसा गमावल्या-वर , ल्या मुलकांत महागी पडली । ल्या-मुये ल्याले विचार पडला । तव्हां तो ल्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । ल्यान ल्याले डुक्कर चायाले आपल्या वावरात धाडल ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

Kōnyā   ēkā   mān²sā-lē   dōn   pōr   hōtē.   Tyāt²lā   ēk   lahān   bāpā-lē
Certain   one   man-to   two   sons   were.   ***Them-in-from   one   younger   father-to***

mhanē,   'bā,   dzō   jin²gī-tsā   hissā   ma-le   yēīl   tō   dē.'   Maṅg   tyā-na
said,   'father,   what   property-of   share   me-to   will-come   that   give.'   Then   him-by

tyā-lē   paisā   vāṭūn   dilā.   Maṅg   thōḍyā   disā-na   lahān   pōrā-na
him-to   money   having-divided   was-given.   Then   a-few   days-in   the-younger   son-by

paisā   dzamā   kēlā,   ān   dūr   mul²kā-var   gēlā.   Maṅg   tathī   udh²ḷyā-panā-na
money   together   was-made,   and   far   country-into   went.   Then   there   riotousness-with

rāh²lā,   ān   āp²lā   sārā   paisā   gamāv²lā.   Maṅg   tyā-na   sārā   paisā
lived,   and   his-own   all   money   was-squandered.   Then   him-by   all   money

gamāv²lyā-var   tyā   mul²kāt   mahāgī   paḍ²lī,   tyā-muyē   tyā-lē   vitsār
was-squandered-after   that   in-country   dearness   fell,   therefore   him-to   consideration

paḍ²lā.   Tavhā   tō   tyā   mul²kāt²lyā   ēkā   mān²sā-dzōḷ   dzāūn   rāh²lā.   Tyā-na
fell.   Then   he   that   country-in-of   one   man-near   having-gone   lived.   Him-by

tyā-lē   ḍukkar   tsāryā-lē   āp²lyā   vāv²rāt   dhāḍ²la.
him-to   swine   to-feed   his-own   into-field   it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundēlī, and some Marāṭhī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēlī. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan²garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होति। ल्यातून लहान बापास म्हनाला, बाबा
जो आमचा हिस्सा आहे तो आम्हाले दे। ल्यान ते सगळी संपत दोघा पोराले

वाटून देल्ही । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला । तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देल्हा । तेथ ल्यान तें सगळ खर्चून टाकल्या-वर ल्या देशात मोठा दुकाळ पडला । मग ल्याले अडचन पडू लागली । तव्हा तो एका भल्या मानसा-पासी जाऊन राहला । ल्यान आपल्या वावरात डुकर चाराले लावले । तव्हा डुकर जें साल खात होते तेच खाऊन आपन आपल पोट भराव अस ल्यास वाटल, अन कोन काही ल्याले देल्ह नाही ॥

TRANSLITERATION AND TRANSLATION.

Ēkā man^a-sā-lē dōn pōr hōtē. Tyātūn lahān bāpās
One man-to two sons were. Them-in-from the-younger to-the-father

mhanāla, 'bābā, dzō ām-tsā hissā āhē, tō āmhā-lē dē.'
said, 'father, what of-us share is, that us-to give.'

Tyā-na tē sagaḷī sampat dōghā pōrā-lē vāṭūn dēllī.
Him-by that all property both sons-to having-divided was-given.

Lahān bhāū sagaḷ dhan dzamā karūn dūs^ryā
The-younger brother all wealth together having-made another

dēśāt nighūn gēlā. Tēth dzāūn bādh^vāī paisā
into-country having-gone went. There having-gone riotously the-money

khar^ts karūn uḍ^vūn dēllā. Tēth tyā-na tē
expense having-made having-squandered was-given. There him-by that

sagaḷ khar^tsūn ṭāk^lyā-var tyā dēśāt mōṭhā dukāḷ
all having-spent being-thrown-after that in-country mighty famine

paḍ^lā. Mag tyā-lē aḍ^tsan paḍū lāg^lī. Tavhā tō ēkā bhalyā
fell. Then him-to difficulty to-fall began. Then he one well-to-do

mān^sā-pāsī dzāūn rāh^lā. Tyā-na āp^lyā vāv^rāt ḍukar
man-near having-gone lived. Him-by his-own into-field swine

tsārā-lē lāv^lē. Tavhā ḍukar jē sāl khāt hōtē, tē-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very

khāūn āpan āp^la pōṭ bharāv asa tyās vāṭ^la,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,

an kōn kāhī tyā-lē dēll nāhī.
and by-anybody anything him-to was-given not.

KUNᴬBĀŪ.

The Kuṇᵇbīs or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kunᵇbāū*. It is stated to be identical with *Kōhḷī*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kunᵃbāū	102,550
Kōhḷī	7,600
TOTAL	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēkᵃra* (neuter) *hōtē* (masculine), two children were ; *lēkᵃru gēlā*, the son went. Here *lēkᵃru*, which is originally a neuter word meaning ' child,' is used as a masculine noun meaning ' son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀṬHĪ.

KUNᴬBĀŪ DIALECT.　　　　　　　　　　　　　　(DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते । ल्या पैकी लहान बापाले म्हनते,
बापा माझा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग ल्यान लेकाले धन वाटून
देल्हा । मंग थोड्या रोजान लहान लेकरु सार जमा करून टूरच्या मुलखात गिला ।
आनिक ल्या ठिकानी उधळेपना करून आपली जमा बरबात केली । मंग ल्याची
सारी जिनगी बरबात झाल्या-वर ल्या मुलखात मोठा माहाग्य पडला । ल्या-करिता
ल्याले नुपर पडली । तव्हा तो ल्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन
राहिला । मंग ल्यान ल्याले डुकर चाराले आपल्या वावरात पाठवला । तव्हा डुकर
टोकर खात होते, ल्या-वर ल्यान आपल पोट भराव अस ल्याले वाटल, म्हनून
कोनीच ल्याले काही देल्ह नाही । मंग तो सुदी-वर येऊन म्हनाला, माझ्या बापाच्या
घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो । मी येथून
आपल्या बापा-कड जाऊन ल्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुझ्या
सामने पाप केल आहे । आज-पासून तुझा लेक म्हनाले मी योग्य नाही । तू
आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KUN'BĀŪ DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mānˢsā-lē dōgha lēkˢra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger

bāpā-lē mhanˢtē, 'bāpā, māhā mālˢmattē-tsā hissā ma-lē yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to-come that

dē.' Maṅg tyā-na lēkā-lē dhan vāṭūn dēllā. Maṅg thōḍyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-few

rōdzā-na lahān lēkˢru sāra jamā karūn dūrˢchyā mulˢkhāt
days-in the-younger son all together having-made far-off into-country

gēlā. Ānik tyā ṭhikānī udhˢļē-panā karūn āpˢlī jamā
went. And that at-place spendthriftness with his-own property

barˢbāt kēlī. Maṅg tyā-chī sārī jinˢgī barˢbāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on

tyā mulˢkhāt mōṭhā māhāgr paḍˢlā. Tyā-karitā tyā-lē nupar paḍˢlī.
that in-country mighty dearness fell. That-for him-to difficulty fell.

Tavhā tō tyā mulūkhˢchyā ēkā mōṭhyā mānˢsā-chyā-dzavar dzāūn
Then he that country-inhabiting one great man-of-near having-gone

rāhēlā. Maṅg tyā-na tyā-lē ḍukar tsārā-lē āpˢlyā vāvˢrāt pāṭhavˢlā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then

ḍukar ṭōkar khāt hōtē, tyā-var tyā-na āpˢla pōṭ bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so

tyā-lē vāṭˢla; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.
him-to it-appeared ; therefore (by-)any body-even him-to anything was-given not.

Maṅg tō sudī-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitīkā-ts
Then he senses-on having-come said, ' my father-of at-house several

tsākˢrā-lē pōṭ-bhar bhākar miļˢtē; va mī bhukē-na marˢtō. Mī yēthūn
servants-to belly-full bread is-got ; and I hunger-with die. I here-from

āpˢlyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, "yē, bāpā, mī
my-own father-to having-gone him-to will-say that, " oh father, (by-) me

Dēvā-chyā virudh va tujhyā sāmˢnē pāp kēla āhē. Ādz-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy

lēk mhanā-lē mī yōgy nāhī. Tū āpˢlyā yēkā tsākˢrā-vānī ma-lē ṭhēv."'
son say-to I worthy am-not. Thou thy-own one servant-like me place."'

Maṅg tō uṭhūn āpˢlyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvārīs and Dhēḍs, and their dialect has been returned as Māhārī or Dhēḍī. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal°bī of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	9,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	10,000
								TOTAL	.	19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire; *īs*, twenty; *ḍōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *ṛ*; thus, *paṛ°lā*, he fell. Note forms such as *mār°tan*, they kill; *mān°sā-na tyā-lē ṭēv°lan*, the man kept him; *uṭh°lōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhī tsāk°rī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.   (DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते । ल्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे । तव्हा ल्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाहन्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला । तेथी ल्यान आपला हिस्सा ख्याल तमाशात उडून देला । जव्हा जवरचा समदा पैसा सरला, तव्हा ल्या मुलखांत मोठा कार पडला । तव्हा ल्याले खावा पीयाले मोठी बीपत गेली । मग तो ल्या मुलखांत भल्या मानसाची चाकरी कराले लागला । मग ल्या भल्या मानसान ल्याले आपल्या वावराचे डुकर राखाले ठेवलन । ल्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी झाला । तेभी भुस कोनी खावाले न दे । मग ल्याचे डोरे उघड्ले । मग ल्यान म्हतले की, माझा बापाचे येथी लागेत चाकर आहत;

ल्यादृले पोटा-पक्रसा जास्त खावाले भिटते, व मी येथ भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन ल्याले म्हनतो की, मी तुझा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हनतलन तर बर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलोन अन बापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān^sā-lē dōghē pōra hōtē. Tyāt lahān pōr^ga bāpā-lē
Certain a-man-to two sons were. In-them the-younger son father-to

mhan^tē kī, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āp^lyā
says that, 'father, our share us-to give.' Then him-by his-own

mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh^nyā pōrā-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by

āp^lā hissā ghēt^lā; mag tō dus^ryā mul^khā-mandhī phīrā-lē gēlā. Tēthī
his-own share was-taken; then he another country-into journey-to went. There

tyā-na āp^lā hissā khyāl-tamāśāt uḍūn dēllā. Dzavhā dzavar^tsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being

sam^dā paisā sar^lā, tavhā tyā mul^khāt mōṭhā kār par^lā.
all money was-finished, then that in-country mighty famine fell.

Tavhā tyā-lē khāvā-pīyā-lē mōṭhī bīpat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he

tyā mul^khāt bhalyā mān^sā-chī tsāk^rī karā-lē lāg^lā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that

bhalyā mān^sā-na tyā-lē āp^lyā vāv^rā-chē ḍukar rākhā-lē ṭēv^lan. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-

khēpī ḍukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rājī
time the-swine what chaff eating were that-very chaff he eat-to ready

dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē ḍōrē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes

ughaṛ^lē. Mag tyā-na mhat^lē kī, 'māhā bāpā-chē yēthī lāgēt tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants

āhat; tyāi-lē pōṭā-pak^sā jāst khāvā-lē bhēṭ^tē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with

mar^tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan^tō kī, "mī
die. Therefore I now father-of here go, and him-to I-say that, "I

tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr^ga hōy asa mhanat^lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said

tar bara nāhī. Tu ma-lē āp^lyā yēthī tsākar ṭhēv."' Asa bōlūn
then proper not. Thou me thy-own at-place servant keep."' Thus having-said

uṭh^lōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāṭhī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *sampaṭ dēlhā*, property was given; *dōgghē lek*ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḍ*lā*, broken, in *tudzhā hukam kadhī mōllā nāhī̃*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT. (DISTRICT CHANDA.)

कोना येक्या माणसाले टोग्घे लेक्कर हीते । ल्यातला धाकटा बापाले
म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे । मंग
ल्यान ल्याले संपत वाटून देल्हा । मंग थोड्या दिवसान धाकटा लेक सगरी जमा
करून दूर देसास गेला । मंग तेथी उठरपनान राहून आपली जमा उडवली ।
मंग ल्यान अवघ खरचल्या-वर ल्या देसात मोठा दुक्कर पडला । ल्यासकून ल्याले
अडचन पडु लागली । तव्हा तो ल्या देसातील येक्या भले मानसा-जवर जाजन
राहला । ल्यान तर ल्याले डुक्कर चारास आपल्या वावरात पाठवल । तव्हा डुक्कर
टोक्कर खात होते, ल्या-वर ल्यान पोट भराव अस ल्याले वाटल । मंग कोन ल्याले
काँही देछ नाही ॥

TRANSLITERATION AND TRANSLATION.

Kōnā yēkyā māṇ*sā-lē dōgghē lēk*ra hōtē. Tyāt*lā dhāk*ṭā
A-certain one man-to two sons were. Them-in-from the-younger
bāpā-lē mhanālā, 'bāpā, dzō māl-mattē-tsā vāṭā mā-lē yēvā-tsā
the-father-to said, 'father, what the-property-of share me-to coming
asal tō dē.' Maṅg tyā-na tyā-lē sampat vāṭūn dēlhā.
might-be that give.' Then him-by him-to property having-divided was-given.
Maṅg thōḍyā div*sā-na dhāk*ṭā lēk sag*rī dzamā karūn dūr
Then a-few days-in the-younger son all together having-made distant
dēsās gēlā. Maṅg tēthī udhar*panā-na rāhūn āp*lī dzamā
to-a-country went. Then there spendthriftness-with having-lived his-own property
uḍav*lī. Maṅg tyā-na av*gha kharats*lyā-var tyā dēsāt mōṭhā
was-squandered. Then him-by whole being-spent-upon that in-country mighty

dukār paḍ^alā. Tyās^akūn tyā-lē ad^atsan paḍu lāg^alī. Tavhā tō tyā
famine *fell.* *Therefore* *him-to* *difficulty* *to-fall* *began.* *Then* *he* *that*

dēsātīl yēkyā bhalē mān̆^asā-dzavar dzāūn rāh^alā. Tyā-na
country-in-from *one* *well-to-do* *man-near* *having-gone* *lived.* *Him-by*

tar tyā-lē ḍukar tsārās āp^alyā vāv^arāt pāṭhav^ala. Tavhā ḍukar
then *him-to* *swine* *to-feed* *his-own* *into-field* *it-was-sent.* *Then* *the-swine*

ṭōkar khāt hōtē tyā-var tyā-na pōṭ bharāva asa tyā-lē vāṭ^ala.
chaff *eating* *were* *that-upon* *him-by* *belly* *should-be-filled,* *so* *him-to* *it-appeared.*

Maṅg kōṇa tyā-lē kā̆hī dēlla nāhī.
Then *by-anybody* *him-to* *anything* *was-given* *not.*

MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r* ; thus, *yēṛ*, time; *yēr*, a trinket; *javar*, near. *N* becomes *n*; thus, *manᵃlā*, he said. *V* is dropped before *i, ī,* and *ē* ; thus, *irudh*, against; *yēr*, Marāṭhī *vēḷ*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant ; *javar*, near. The cerebral *ḍ* after vowels is given as *r* in the second specimen; thus, *jhāṛ*, a tree. In the Parable we find *ḍ* ; thus, *paḍᵃlā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *manᵃlā*, he said ; *ḍōbᵃnī*, a pool, Standard Marāṭhī *ḍōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅgᵃlā paṅghᵃrūn*, a good cloth ; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine ; *āpᵃlā pōṭ bharāvā*, his belly should be filled. In *dōn lēkᵃrā hōtē*, two sons were, *lēkᵃrā* is the neuter plural, Standard Marāṭhī *lē̃kᵃrē̃*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother ; *hā kā hōy*, what is this ? There are, however, some traces of the ordinary Marāṭhī neuter ; thus, *dhan dilē*, property was given ; (*ḍōsᵃkā*) *uphᵃlē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē* ; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree ; *dōhī hātā-nā*, with both hands ; *tyāsni* and *tyā-sīn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin ; *bāpā-nē dayā kēlā*, the father made compassion ; *mī tyā-lē khālᵃtā pāllō* (i.e. *pāḍᵃlō̃*), I knocked him down. The regular passive construction, however, apparently also occurs ; thus, *tumhī pāṭhᵃrū bhī nāhī dilā*, by-thee a-kid even not was-given ; *tyā-nī dhan dilē*, he gave his property ; (*mī*) *garā murᵃḍūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur ; *jāhīn*, I will go, is probably written for *jāīn*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry ; *chālā*, gone ; *paṅghᵃrāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē̃* in *mā-lā āpᵃlē majᵃdurā-sārᵃkhē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

कोंन्ही मानसाचे दोन लेकरा होते। ल्याच मधुन नाह्न्यानें बापास मनला, हे बाप, धना-मधुन जो माझा हीस्सा आहे तो माले दे। तव्हा ल्यानी ल्याले आपला धन वाटुन दिले। बहुत दिवस नाही झाले कि नाह्न लेकरू समदा काही जमा करून परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमाउन-सन्या आपला पैसा खोउन देछा। जव्हा ल्याने सर्वा काही खोउन वसला तव्हा ल्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल झाला। अनीख तो जाउन-सनि ल्या मुलकाचे येकाचे घरी राहु लागला। ल्याने ल्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो ल्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। ल्याले कोंन्ही काही खाउ नाही देत होते। तव्हा ल्याले चेत झाला अनीख ल्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख ल्याचे-सीन मनीन की, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप कीलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तव्हा तो उठुन-स्यानी आपले बापाचे-पासी चालला। तेव्हा दुरच होता की ल्याचा बापाने ल्यास पाहुन-स्यानी दया केला, जव्हा धाउन-सनी गयास पीतरानी चुमा घेतला। लेकाना ल्यासनि मनला, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप कीली। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढुन-सन्या ल्याला पांघराव। अनीख ल्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करू। काहुन का हा आमचा पुच मेला होता आता जीवत झाला, खोउन गेला होता आता मीरला आहे। तेव्हा ते आनंद करू लागले॥

2 B

ल्याचा मोठा लेकरू वाबरात होता।   जेव्हा तो येत होता अनीख घराचे
जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आईकला।   तो ल्याने आपले
चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, ह्या का होय। ल्याने
ल्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन
केला आहे।   काहुन की ल्याले चांगला पावला।   मग तो गुसा झाला। तव्हा तो
आत-मधी नाही गेला।   याचे-लाईक ल्याचा बाप बाहर येउन-सानी ल्यास मनाउ
लागला।   ल्याने बापास जबाब देला की, पहा मी इतले वर्स झाला आपली सेवा
करतो अनीख मी तुमचे कोन्ही बात नाही टारलो।   अनीख तुम्ही मला येक
सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे
लेकरू जो खराब रांडाईंचे-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी
ल्याचा करीता चांगला भोजन केले। बापाने ल्यास मनला, हे बेटा, तु सदा माझे-संगा
आहेस।   जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा
जरूरत होता।   काहुन की, हे तुझा भाऊ मेला होता, आता जीवत झाला, खोउन
गेला होता, आता मीरला आहे॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kŏnhī   mānªsā-chē   dŏn   lēkªrā   hŏtē.   Tyā-ch-madhun   nāhªnyā-ṉẽ
A-certain   man-of   two   sons   were.   Them-in-from   the-younger-by

bāpās   manªlā,   'hē   bāp,   dhanā-madhun   jō   mājhā   hissā   āhē   tō
to-the-father   was-said,   ' O   father,   the-money-from   what   my   share   is   that

mā-lē   dē.'   Tavhā   tyā-nī   tyā-lē   āpªlā   dhan   vāṭun   dilē.
me-to   give.'   Then   him-by   them-to   his-own   money   having-divided   was-given.

Bahut   divas   nāhī   jhālē   ki   nāhan   lēkªrū   samªdā   kāhī   jamā
Many   days   not   became   that   the-younger   son   all   whatever   together

karun   par-dēśāt   nīghun   gēlā,   ānī   tēthī   chhīchōrī-bājī-
having-made   into-other-country   having-gone   went,   and   there   frivolousness-

madhī   dīvas   gumāun-sanyā   āpªlā   paisā   khōun   dēllā.   Javhā
in   days   having-passed   his-own   money   having-lost   was-given.   When

tyā-nē   sarvā   ªkāhī   khōun   vasªlā,   tavhā   tyā   dēśā-madhī   mōthā   kantāl
him-by   all   whatever   having-wasted   lived,   then   that   country-in   mighty   famine

padªlā,   anīkh   tō   kangāl   jhālā.   Anīkh   tō   jāun-sani   tyā   mulªkā-chē   yēkā-chē
fell,   and   he   a-beggar   became.   And   he   having-gone   that   country-of   one-of

gharī   rāhu   lāgªlā.   Tyā-nē   tyās   āpªlē   vāvªrāt   ḍukar   chārāvās
in-the-house   to-live   began.   Him-by   to-him   his-own   into-the-field   the-swine   to-feed

pāthavªlā.   Anīkh   tō   tyā   phulªkās   ḍukar   khāt   hōtē   āpªlā   pŏt
was-sent.   And   he   that   husks   the-swine   eating   were   his-own   belly

bharāvā   chāhāt   hōtā;   tyā-lē   kŏnhī   kāhī   khāu   nāhī   dēt   hōtē.
should-be-filled   wishing   was;   him-to   anybody   anything   to-eat   not   giving   were.

Tavhā   tyā-lē   chēt   jhālā,   anīkh   tyā-nē   manªlā,   'mājhē   bāpā-chē
Then   him-to   consciousness   became,   and   him-by   it-was-said,   'my   father-of

yēthi   kītīk   majurā-karªtā   jēvªnyā-sīn   adhīk   saipāk   hōtēt,   anīkh
at-place   how-many   servants-for   eating-than   more   cookings   become,   and

mī   bhukhā   marªtō;   mī   uthun-sani   āpªlē   bāpā-pāsī   jāhīn,   anīkh   tyā-chē-sīn
I   hungry   die;   I   having-arisen   my-own   father-near   will-go,   and   him-of-to

manīn   ki,   "hē   bāp,   mī   Īsvªrā-chē   irūdh   anīkh   āpªlē   samōr   pāp
will-say   that,   " O   father,   I   the-Lord-of   against   and   your-own   before   a-sin

kēlu,   mī   ātā   āpªlā   lēk   manªnyā   sārªkhā   nāhī.   Mā-lā   apªlē
made,   I   now   you-own   son   to-be-called   like   am-not.   Me-to   your-own

majᵃdurā-sārᵃkhē mānāvī." ' Tavhā tō uṭhun-syānī āpᵃlē bāpa-chē-
servant-like *should-be-considered.*" ' *Then he having-arisen his-own father-of-*

pāsī chālᵃlā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-
near *went.* *Then at-a-distance (he-)was that him-of father-by to-him having-*

syānī dayā kēlā, javhā dhāun-sani garyās pītᵃrā-nī chumā ghētᵃlā.
seen pity made, then having-run to-the-neck the-father-by kiss was-taken.

Lēkā-nā tyās-ni manᵃlā, 'hē bāp, mī Īsvᵃrā-chē irūdh anīkh āpᵃlē samōr
The-son-by to-him it-was-said, ' O father, I the-Lord-of against and your-own before

pâp kēlō. Mī ātā āpᵃlā lēk manᵃnā sārᵃkhā nāhī.' Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not.' Then the-father-by

āpᵃlē chākᵃrās sāṅgītᵃlā, 'samᵃdhyā-hun chāṅgᵃlā pāṅghᵃrūn kāḍhun-sanyā
his-own to-servant it-was-told, ' all-than good covering having-taken-out

tyā-lā pāṅghᵃrāv; anīkh tyā-chē hātā-madhī mudī anīkh pāyāt pāyᵃtan ṭākā;
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;

anīkh āmhī khāu ānī ānand karu. Kāhun kā hā ām-chā putra
and we shall-eat and joy shall-make. Because that this our son

mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīrᵃlā āhē.' Tēvhā tē ānand
dead was, now alive became; lost gone was, now got is.' Then they joy

karu lāgᵃlē.
to-make began.

Tyā-chā mōṭhā lēkᵃrū vāvᵃrāt hōtā. Jēvhā tō yēt hōtā anīkh
Him-of the-elder son in-the-field was. When he coming was and

gharā-chē-javar pōhachᵃlā tēvhā vājyā-chā vō nāchā-chā āvāj āīkᵃlā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.

Tō tyā-nē āpᵃlē chākᵃrā-madhun yēk chākᵃrās āpᵃlē-javar bulāun-sanī
Then him-by his-own servants-from-among one to-servant of-himself-near having-called

pusᵃlā, ' hā kā hōy?' Tyā-nē tyā-sīn sāṅgītᵃlā kī, 'tum-chā bhāū ālā-āhē.
it-was-asked, ' this what is?' Him-by him-to it-was-told that, ' your brother come-is.

Tar tum-chē bāpā-nē chāṅgᵃlā bhōjan kēlā-āhē. Kāhun kī tyā-lē
Therefore your father-by good a-feast made-is. Because that him-to

chāṅgᵃlā pāvᵃlā.' Mag tō gusā jhālā. Tavhā tō āt-madhī nāhī gēlā.
safe is-found.' Then he angry became. Then he inside not went.

Yā-chē-lāīk tyā-chā bāp bāhar yēun-sānī tyās manāu lāgᵃlā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by

bāpās jabāb dēlā kī, 'pahā, mī itᵃlē varsa jhālā āpᵃlī
to-the-father reply was-given that, ' see, I so-many years became your-own

sēvā karᵃtō, anīkh mī tum-chē kōnhī bāt nāhī ṭārᵃlō; anīkh tumhī
service do, and I your any speech not avoided; and you

ma-lā yēk sēri-chā pāṭhᵃrū bhī nāhī dīlā kī mī āpᵃlē mītā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of

saṅgā khusī karᵃtō. Āpᵃlā hē lēkᵃrū jō kharāb rāṇḍāī-chē
with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vasᵃlā, jēvhā ālā tēvhā tumī
with your money having-eaten lived, when came then by-you

tyā-chā-karītā chāṅgᵃlā bhōjan kēlē.' Bāpā-nē tyās manᵃlā, 'hē bēṭā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,

tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy

karāvā vō khuśī karāvā jarūrat hōtā. Kāhun kī hē
should-be-made and pleasure should-be-made necessary was. Because that this

tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīrᵃlā-āhē.'
thy brother dead was, now alive has-become; lost gone was, now got-is.'

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.　　　　　　　　　　(DISTRICT BALAGHAT.)

SPECIMEN II.

मी ल्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेले होतो । मी येका
मोठ्या झाड़ा-पासी गेलो, मंग ल्या झाड़ा-वर चंगलो । पोरगा झाड़ा-च्या खाली
उभा होता । मी वरताजन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता
अन काही ठेवत होता । मी मंग झाड़ा वरना उतरलो अन ल्या पोराले घेऊन
घरा-कड़ येत होतो । मोठ्या तऱ्या-पासी आलो, मंग मी ल्याचा गरा दोही हाताना
धरून ल्याले खालतां पाछ्यो, ल्याच्या गऱ्या-वर टींघरा ठेऊन गरा मुरडून देला । थोड्या
येरा-मंधी पोरगा फड़फड़ून मरून गेला । तो मेला तऱ्हा ल्याच्या कानातल्या दोन
बाया अन हातातल्या तीन येरा काहाल्या अन कळ्यात ठेवल्या । मंग ल्या पोराले
उचलून डोबनीत फेकून देलो, ल्याचा डोसका मंग चिखलात दाबून देलो, उफले
नको म्हनून, मंग मी आपल्या घराले चाला गेलो । येक कलार माझ्या घराले
आला अन मले दारूच्या दुकाना-वर घेऊन गेला । तेथ ल्या पोराचा बाप तलास
करत आला अन माझ्या-सीन पुसू लागला, पोरगा तुझ्या सांगा-मंधी जांबुर
खावाले आला होता तो कोठी गेला । मी म्हंतलो मी नाही जानत । बहु लोक
जमा झाले । समदे मिऴून पोराले तऱ्या-वर पाव्हाले गेले । तेंधा-वर मी आपल्या
घराले पऴून गेलो । एक रोज माहाराच्या वाड़ीत लपून होतो । मंग टूसऱ्या
रोजी तेथून निंघून तिन दीसात मंडल्या मंधी गेलो । तेथ पोलीसान मला धरला ॥

[No. 79.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mī tyā pōryā-lā āpᵃlyā sāṅgāt jāmbur khāvā-lē nēlō-hōtō.
I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.

Mī yēkā mōṭhyā jhāṛā-pāsī gēlō, maṅg tyā jhāṛā-var chaṅgᵃlō.
I a big tree-near went, then that tree-upon climbed.

Pŏrᵃgā jhāṛā-chyā-khālī ubhā hōtā. Mī varᵃtāūn jāmbur
The-boy of-the-tree-under standing was. I above-from jāmun-fruit

ṭākat hōtō, pŏrᵃgā kāhī jāmbur khāt hōtā, an kāhī ṭhēvat
throwing was, the-boy some jāmun-fruit eating was, and some keeping

hōtā. Mī maṅg jhāṛā-varᵃnā utarᵃlō, an tyā pōrā-lē ghēūn
was. I then the-tree-from descended, and that boy-to having-taken

gharā-kaṛa yēt hōtō. Mōṭhyā taryā-pāsī ālō, maṅg mī tyā-chā
house-to coming was. The-great tank-near came, then I him-of

garā dōhī hātā-nā dharūn tyā-lē khālᵃtā pāllō, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on

tŏṅghᵃrā ṭhēūn garā murᵃḍūn dēlā. Thōṛyā yērā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within

pōrᵃgā phaṛ-pharūn marūn gēlā. Tŏ mēlā tavhā tyā-chyā kānātᵃlyā
the-boy having-gurgled having-died went. He died then his ear-in-from

dōn bāryā an hātātᵃlyā tīn yērā kāhālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and

kaḍhyāt ṭhēvᵃlyā. Maṅg tyā pōrā-lē uchᵃlūn ḍōbᵃnīt
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool

phēkūn dēlō, tyā-chā ḍōsᵃkā maṅg chikhᵃlāt dābūn
having-thrown gave, his head then in-mud having-pressed

dēlō, uphᵃlē nakō mhanūn, maṅg mī āpᵃlyā gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone

gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā
went. One kalār my house-to came, and me-to liquor-of

dukānā-var ghēūn gēlā. Tētha tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making

ālā; an mājhyā-sīn pusū lāgᵃlā, ' pōrᵃgā tujhyā-sāṅgā-mandhī
came; and of-me-with to-ask began, ' the-boy of-thee-with

jāmbur	khāvā-lē	ālā	hōtā	tŏ	kōṭhī	gĕlā ?'	Mĭ
jāmun-fruit	*eat-to*	*come*	*was*	*he*	*where*	*went ?'*	*I*
mhantᵃlō,	'mĭ	nahĭ	jānat.'	Bahū	lōk	jamā	jhālē.	Samᵃdē
said,	*' I*	*not*	*know.'*	*Many*	*people*	*gathered*	*became.*	*All*
mirūn	pōrā-lē	taryā-var	pāvhā-lē	gēlē.	Tendhā-var		mĭ
together	*boy-to*	*tank-on*	*see-to*	*went.*	*In-the-meantime*		*I*
āpᵃlyā	gharā-lē	parūn	gēlō.	Ĕk	rōj	māhārā-chyā	
my-own	*house-to*	*having-run*	*went.*	*One*	*day*	*a-mahār-of*	
vāṛīt	lapūn	hōtō.	Maṅg	dūsᵃryā	rōjī	tēthūn	
in-a-courtyard	*having-hidden*	*I-was.*	*Then*	*the-second*	*in-day*	*there-from*	
niṅghūn	tin	dīsāt	Manḍᵃlyā	mandhī	gēlō.	Tētha	pōlīsā-na
having-gone	*three*	*in-days*	*Mandla*	*into*	*went.*	*There*	*the-police-by*
ma-lā	dharᵃlā.						
me-to	*it-was-caught.*						

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the court-yard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead; thus, *mōṇṭᵃlōn* and *maṇṭᵃlan*, it was said; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened; thus, *mi*, I; *ti*, she; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch, j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came; *tyā-lē rāg āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, *ḍukᵃrā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate; *tū sāṅgᵃlāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*; thus, *mi jātan* and *jyātō*, I go; *mi mantōn*, I say; *tujhā bhāū ālan*, thy brother has come; *māhag paḍᵃlan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*; thus, *mi pāp kēlan*, I did sin; *mi vāṭ pāhᵃlan*, I looked at the way; *tū pilu nahi dēlan*, thou didst not give a kid; *tō* (and *tyā-na*) *maṇṭᵃlan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat; *rāhunu* and *rāhun*, we should remain; *pāyē*, see; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले । ल्यातला लाहान बापा-संगा मंटलन, बापा, माझ्या तच्चिमीचा माल मले दे । ल्यास माल समदा वाटून घातलन । मंग लाहान लेकरू आपला माल घेऊन टूर देसाले निंगून गेला । द्विमाक काम करून माल द्वडलन । समदा माल द्वडला-वर ते देसात मोठा माहग पडलन । ल्याले काहि नह्व-तन । ते देसातले एका मानसा-पासि जाऊन नवकर राहिलन । ल्याले ल्यान दंडात डुकरे चाराले धाडून देलन । डुकरा खाल्ला पोतुने पोट भरलन । ल्याले कोनि काहि नाहि देलन । तवार ल्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे । मी अन्ना नाहिसो मरून जातन । मी उठून बापा-जवर ज्यातो ल्याले मन-तोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन । आज-पासून तुझे लेक मनु नोको । तुझी नवकरा-मंदे मले कर । तो उठला, बापा-जवर गेला । तो टूर आहे तवर ल्याले ल्याडने पाहालन । ल्याले दया आला । धाऊन गया-वर पडलन, मूका घेतलन । ल्याले लेकरू मनाला, बापा मि आकाशा-पुरे तुझे-पुरे पाप केलन । आज-पासून तुझे लेक मनु नको । बाप नवकराले मनाला धड फडकि घेऊन ये, ल्याले घाल । ल्याले हाताले मुंदि घाल, पांयाले वाहना घाल । आम्हि खाऊनु सुखा-कुन राहुनु । काहिले मनाल तर मझा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा । ते सुख पडू लागले ॥

ल्याचा मोठा लेक दंडात होता । तो जवर घरा-जवर आला, नाच गाना ऐकलन । एक नवकरांले बोलावलन, काय मनून खबर घेतलन । तो ल्याले मनाला, तुझा भाऊ आलन, तुझे बाप खाना वाडलन, तो चांगला आला मनून । ल्याले राग आलि, आत नाही जाऊन ल्याचा बाप बाहिर आला, ल्याले बत-मिलाडनन । तो बापा-संगा मंटलन, मि भू रोज-पासून तुझे-जवर आहे । तू संगलास ऐकत आहे । तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन । अता तुझा लेक आल्यासाठि, तो माल रांडाले घातलन, ल्याले तू अन्ना घातलन । तो मनाला, लेका, तू माझे-संगा आहेस । मज-जवर आहे समद तुजाच । आपन सुखा-कुन राहुन संभमकुन राहुन । काहिले मंटल्यास तुझा भाऊ मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.   (DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkā   mān°sā-lē   dōghē   lēk°rē   rāhilē.   Tyāt°lā   lāhān   bāpā-saṅgā
One   man-to   two   sons   were.   Them-in-from   younger   father-to

manṭ°lan,   'bāpā,   mājyā takshimī-chā   māl   ma-lē   dē.'   Tyās   māl   sam°dā
said,   'father,   of-me   division-of   property   me-to   give.'   To-them   property   all

vāṭūn   ghāt°lan.   Maṅg   lāhān   lēk°rū   āp°lā   māl   ghēūn   dūr
having-divided   put.   Then   the-younger   son   his-own   property   having-taken   far

dēsā-lē   niṅgūn   gēlā.   Dimāk   kām   karūn   māl   davaḍ°lan.
a-country-to   having-gone-forth   went.   Riotous   work   having-done   property   he-squandered.

Sam°dā   māl   davaḍ°lā-var   tē   dēsāt   mōṭhā   māhag   paḍ°lan.
Whole   property   being-wasted-upon   that   in-country   great   dearness   fell.

Tyā-lē   kāhi   navh°tan.   Tē   dēsāt°lē   ēkā   mān°sā-pāsi   jāūn
Him-to   anything   was-not.   That   country-in-from   one   man-near   having-gone

nav°kar   rāhilan.   Tyā-lē   tyā-na   daṇḍāt   ḍukrē   chārā-lē   dhāḍūn   dēlan.
servant   (he-)lived.   Him-to   him-by   into-field   swine   graze-to   having-sent   was-given.

Ḍukrā   khāllā   pōtu-nē   pōṭ   bhar°lan.   Tyā-lē   kōni   kāhi   nāhi   dēlan.
Swine   eaten   husks-with   belly   (he-)filled.   Him-to   anyone   anything   not   gave.

Tavār   tyā-na   manṭ°lan, 'mājhē   bāpā-javar   kiti   nav°kar-lē   khāy-lē   piy-lē
Then   him-by   it-was-said, 'my   father-near   how-many   servants-to   eat-to   drink-to

āhē.   Mī annā   nāhisō   marūn   jātan.   Mī   uṭhūn   bāpā-javar
is.   I   food   having-not-got   having-died   am-going.   I   having-arisen   father-near

jyātō tyā-lē   mantōn,   "bāpā,   mi   tujhē-purē   ākāśā-purē   pāp   kēlan.
go   him-to   will-say,   "father,   by-me   of-thee-before   heaven-before   sin   is-done.

Āj-pāsūn   tujē   lēk manu   nōkō.   Tujē   nav°karā-mandē ma-lē   kar." '   Tō   uṭh°lā,
Today-from   thy   son   say   do-not.   Thy   servants-among   me-to   make." '   He   arose,

bāpā-javar gēlā.   Tō   dūr   āhē   tavar   tyā-lē   tyāi-nē   pāhālan.   Tyā-lē   dayā
father-near   went.   He   far   is   then   him-to   him-by   it-was-seen.   Him-to   compassion

ālā.   Dhāūn   garyā-var   paḍ°lan,   mūkā   ghēt°lan.   Tyā-lē   lēkru   manālā, 'bāpā,
came.   Having-run   neck-upon   he-fell,   kiss   took.   Him-to   son   said, 'father,

mi   ākāśā-purē   tujē-purē   pāp   kēlan.   Āj-pāsūn   tujē   lēk   manu
by-me   heaven-before   of-thee-before   sin   is-done.   Today-from   thy   son   say

nakō.' Bāp nav^akarā-lē manālā, 'dhaḍ phaḍ^aki ghēun yē, tyā-lē
do-not.' The-father servant-to said, 'best robe having-taken come, him-to

ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh^anā ghāl. Āmhi khāunu
put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat

sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā,
pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went,

phirūn vāch^alā; suṭūn gēlā, phirūn mirārā.' Tē sukh-paḍū lāg^alē.
again was-saved; lost went, again was-obtained.' They to-be-merry began.

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā
His elder son in-field was. He when house-near came, dancing-singing

aik^alan. Ēk nav^akarā-lē bōlāv^alan, kāy manūn khabar ghēt^alan. Tō tyā-lē
heard. One servant-to he-called, what saying news he-took. He him-to

manālā, 'tujhā bhāu ālan, tujhē bāp khānā vāḍ^alan, "tō chāṅg^alā ālā,"
said, 'thy brother came, thy father dinner served, "he good came,"

manūn.' Tyā-lē rāg āli; āt nāhī jāūn, tyā-chā bāp bāhir ālā,
having-said.' Him-to anger came; inside not having-gone, his father out came,

tyā-lē bat-milāḍ^anan. Tō bāpā-saṅgā maṇṭ^alan, 'mi bhū rōj-pāsūn
him words-caused-to-unite. He father-to said, 'I many days-from

tujhē-javar āhē; tū sāṅg^alāsa aikat āhē; tari-pan tū dōsti-tōn
of-thee-near am; thou told-so hearing I-am; still thou friends-with

santōsh paḍā-lē manūn ēk sēri-cha pilu nahī dēlan. Atā tujhā
merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy

lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāt^alan, tyā-lē tū annā ghāt^alan.' Tō
son coming-for, he property harlots-to put, him-to thou food puttest.' He

manālā, 'lēkā, tū mājē-saṅgā āhēs; maj-javar āhē, sam^ada tujā-ch. Āpan
said, 'son, thou of-me-with art; me-with is, all thine-alone. We

sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē maṇṭ^alyās,
happiness-with should-remain eagerness-with should-remain; why if-you-say,

tujhā bhāu marūn gēlā, phirūn vāch^alā; suṭūn gēlā, phirūn sapaḍ^alā.'
thy brother having-died went, again lived; lost went, again was-found.'

[No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एकि गावा-मंदे वीरप्पा मनाचा लेकरु राहिलन । एकि दिसि त्याचे बाप त्याले
बोलाविलन । त्याले भाजीचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन ।
मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन ।
भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज झ्याले वाट
पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम ।
ति मनालि काहि रोजा-मंगे तू दोन गोरवङ्क पाखरे मांगितलन, तुले हेतु नाहि
का । तवर त्यानि हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये,
दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक टूसरे तुझे भावाले ।
आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा
झाकून ठेव । मंग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात
दोन चांगले पाखरे आहेत ॥

TRANSLITERATION AND TRANSLATION.

Ēkē gāvā-mandē Vīrappā manā-chā lēkᵃrū rāhilan. Ēkē disi tyā-chē
One village-in Vīrappā called a-boy lived. One day his

bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōpᵃli dēlan; āpᵃlē dōsti-lē
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to

dēyā-lē sāṅgitᵃlan. Maṅg Vīrappā ṭōpᵃli ḍōki-var ghētᵃlan, Abhirāmammā-javar
give-to he-told. Then Vīrappā the-basket head-upon took, Abhirāmammā-near

jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,

'mājhē larkā Vīrappā, tūsāṭhi bhū rōj jhyālē vāṭ pāhᵃlan,
'my (dear) boy Vīrappā, thee-for many days became (thy-)way was-looked-at,

tūsāṭhī chāṅgᵃlā inām rākhᵃlan.' Vīrappā manālā, 'bayē, kay-chā inām?'
thee-for good reward was-kept.' Vīrappā said, 'lady, what-of reward?'

Ti	manāli,	'kāhi	rōjā-maṅgē	tū	dōn	gōrᵃvaṅka	pākhᵃrē	māṅgitᵃlan,	tu-lē
She	*said,*	'*some*	*days-ago*	*thou*	*two*	*gōrvaṅk*	*birds*	*didst-ask,*	*thee-to*

hētu	nāhi	kā ? '	Tavar	tyā-nē,	'hētu	āhē,'	maṇṭᵃlan,	'kōṭhē
recollection	*not*	*what ?* '	*Then*	*him-by,*	'*recollection*	*is,*'	*it-was-said,*	'*where*

āhē,'	manūn	khabar	ghētᵃlan.	'Hē	pāyē,	dōn	pākhᵃrē	pañjᵃrā-mandē
is,'	*so-saying*	*news*	*was-taken.*	'*This*	*see,*	*two*	*birds*	*cage-in*

āhē,'	maṇṭᵃlan.	'Yā-mandē	tu-lē	yēk	dūsᵃrē	tujhē	bhāvā-lē.	Āpᵃlē
are,'	*(she) said.*	'*These-among*	*thee-to*	*one*	*the-other*	*thy*	*brother-to.*	*Thy-own*

gharā-lē	bēs	jyāy,	vāṭē-var	ālas	karū-na-ku.	Tū	gharā-lē
house-to	*well (carefully)*	*go,*	*the-way-on*	*laziness*	*do-not-make.*	*Thou*	*house-to*

jāūn	tavar	pañjᵃrā	jhākūn	ṭhēv.'	Maṅg	Vīrappā	kusī-nē
having-gone	*then*	*the-cage*	*having-closed*	*keep.*'	*Then*	*Vīrappā*	*gladness-with*

gēlan.	Tō	āpᵃlē	dōsti-lē	manālā,	'yā	pañjᵃrāt	dōn	chāṅgᵃlē	pākhᵃrē
went.	*He*	*his-own*	*friend-to*	*said,*	'*this*	*in-cage*	*two*	*good*	*birds*

āhēt.'
are.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Vīrappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Vīrappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Vīrappā, I have been on the look-out for you for many days. I have a good reward for you.' Vīrappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Vīrappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀĪ.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāī in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara . . . . - .	18,000
Narsinghpur	700
TOTAL .	18,700

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mẽ*, in the house; *kisᵃbanō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maĩ*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhī*, we; *tyā-nē* and *tā-nē*, by him; *tis-mẽ-sē* and *tin-mẽ-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēlī.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *karᵃlē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते । तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसि जो चिस्सा हो तो माला दे । तब तानें अपनी संपत दोनई-ला बाटी देतम । मुतक दिन नहीं जाले के नहान लेकुर सबला एकट्ठा करीसन टूर देसला चाला गिला और तथीं लच्चापनमें दिन खोई देतन अपनी संपतला डड़ई देतन । जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गिला और तो कंगाल बनी गिला । और तो जाईसन तो देसचे आदमीचे बीचमें एकच्चा इथी राह्न लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन । और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था । और ताला कोई कुछ नहीं देत था । तब ताचे टिलमें समज आली और तानें बोलन के, माझा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय । मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे । मैं फिर तुमचा लेकुर कहावनेंचा लायक नड्या, माला तुमच्या मजूरमि-लुक एकचे बराबर करा । तब तो उठीसन अपने बाप जोरे चालला । पर तो टूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन । लेकुरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे । और फिर तुमचा लेकुर मैं बोलीच्या लायक नड्या । पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माझा लेकुर मरी गिला होता फिर जीता जाला, ख्वाही गिला होता फिर मिल्ला आहे । तब ते खुशी करो लागले ॥

ताचा बड़ा लेकुर खेतमें होता । और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन । और तानें अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राह्निला है । तानें ताला बोलन

के, तुझा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है । ह्याचे लिये की ताला अच्छा मिळ्ळा है । पर ताने क्रोध करन और भीतर जाना नहीं, चाहून । ह्याचे लिये ताचा बापने बाहेर निकरीसन ताला मनज लागला । ताने बापला जवाब देतन की, देखो मैं इतले बरस लुकी आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली । और माला तुमने कभी एक ठोला पाठ भी नहीं दितले की मैं अपने दोस्ताचा साथ खुशी करता । पर तुमचा हा लेकुर की जाने किसबनोचे साथ आपची संपत खद्या करन जब तो आला तब आपन ताचे लाने अच्छा खावला कीला है । बापने ताला बोलन, लेकुर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुझा है । पर खुशी होना और खुशी करना चाहिये होता । कह्या की, हा तुझा भाऊ मरी गेला होता सो फिर जीता जाला आहे खोवाई गेला होता फिर मिळ्ळा है ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Ḳaṭiyāī or Katiā Dialect.

(District Chhindwara.)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Kōī   ādᵃmī-chē dōn lēkᵃrē hōtē.   Tis-mẽ-sē   nahān-nē   bāp-lā
A-certain   man-of   two   sons   were.   Them-in-from   the-younger-by   the-father-to

bōlan,   'dādā, sampat-mẽ-sē   jō   hissā   hō   tō   mā-lā   dē.'   Tab
it-was-said, 'father, property-in-of   which   portion   may-be   that   me-to   give.'   Then

tā-nē   apᵃnī   sampat   dōn-ī-lā   bāṭī   dētam.   Mutᵃkē din nahĩ   jālē   kē
him-by   his   property   both-to   having-divided   was-given.   Many   days   not   became that

nahān   lēkur sab-lā   ēkaṭṭhā   karī-san   dūr   dēs-lā   chālā   gēlā,   aur
the-younger   son   all   together   having-made   far   country-to   departed   went,   and

tathī   lachchāpan-mẽ   din   khōī-dētan,   apᵃnī   sampat-lā   uṛaī   dētan.
there   debauchery-in   days   passed,   his   property   having-squandered   gave.

Jab   tō   sab   kuchh   uṛaī   dētan tab   tō   dēs-mẽ   baṛā   kāl
When   he   all   anything   having-squandered   gave   then   that   country-in   great   famine

paṛī   gēlā,   aur   tō   kangāl   bauī   gēlā.   Aur   tō   jāī-san   tō
having-fallen went,   and   he   destitute   having-become   went.   And   he   having-gone   that

dēs-chē   ādᵃmī-chē   bīch-mẽ   ēk-chyā ithī   rāhū   lāgᵃlā,   jyā-nē   tā-lā   āpᵃlā   khēt-
country-of   men-of   midst-in   one-of there   to-live   began,   whom-by   him   his   field-

mẽ   sōrī   charaü-lā   pōhōchu   dētᵃlēn.   Aur   tō   tẽ   kōdēs   jō   sōrī   khātā
in   swine   feeding-for   to-attain   was-given.   And   he   that   husk   which   swine   eating

hai   āpᵃnā   pōṭ   bharā   chāhat   thā.   Aur   tā-lā   kōī   kuchh nahĩ   dēt   thā.
are   his   belly   to-fill   wishing   was.   And   him-to   anybody   anything   not   giving   was.

Tab   tā-chē   dil-mẽ   samaj   ālī,   aur   tā-nē   bōlan   kē,   'mājhā   bāp-chē
Then   his   heart-in   sense   came,   and   him-by   it-was-said   that,   'my   father-of

kitᵃchhē   chākᵃrā-lā   pōṭ   luk bhākᵃrī   banat   hōtī,   aur   maĩ   bhuk-lukak
how-many   servants-to   belly   than   bread   being-obtained   was,   and   I   hunger-with

marᵃtē   āy.   Maĩ   uṭhī-san   apᵃnē   bāp   jōrē   jāīsan   aur   tā-lā   bōlin,
dying   am.   I   having-arisen   my   father   near   having-gone   again   him-to   will-say,

"dādā,   mē-nē   Bhagᵃvān-chē   gharī   aur   tum-chē   sāmᵃnē   pāp   karᵃlē   āhē.   Maĩ
"father, me-by   God-of   in-house   and   you-of   before   sin   done   is.   I

phir   tum-chā   lēkur   kahāvanē-chā   lāyak   naïyā.   Mā-lā   tum-chyā   majūr-mi-luk
again   your   son   being-called-of   worthy   not-am.   Me   your   servants-of

ēk-chē barābar karā."'   Tab   tō   uṭhī-san   apᵃnē bāp   jōrē chālᵃlā. Par tō
one-of   *like*   *make."' Then he   having-arisen   his father near went. But he*

dūrī hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san   darĕg   ālā, aur daurī-san
far was that his father-by him having-been compassion came, and having-run

tā-chē garā-mẽ   milī-san   chumā   ghētan. Lēkur-nē   tā-lā   bōlan,
his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,

'dādā, mē-nē Bhagᵃvān-chē gharī aur tum-chē sāmᵃnē pāp karᵃlē āhē. Aur
'father, me-by God-of in-house and you-of before sin done is. And

phir tum-chā lēkur maĩ bōlī-chyā lāyak naïyā.'   Par   bāpā-nē   āpᵃlā
again your son I saying-of worthy not-am.' But the-father-by his

naukar-lā   sāṅgᵃlē,   'sab luk chāṅgᵃlā kapᵃṛā nikārī-san   tā-lā
servants-to it-was-said, 'all than good cloth having-brought him-to

livāī   dyā, aur tā-chē hāth-mẽ mundī aur pāv-mẽ mōchᵃrī
having-applied give, and him-of hand-on ring and feet-on shoes

livāī   dyā, aur ham achchhā khāī-san aur khuśī karā, kā-kī
having-applied give, and we good having-eaten again merry make, because

hā mājhā lēkur marī   gēlā hōtā, phir jītā jālā ; khvāhī gēlā
this my son having-died gone was, again alive became ; lost gone

hōtā, phir millā āhē.' Tab tē khuśī karō lāgᵃlē.
was, again found is.' Then they merriment to-make began.

Tā-chā baṛā lēkur khēt-mẽ hōtā.   Aur jab tō yēt hōtā
His elder son field-in was. And when he coming was

aur ghar-chē jōrē pōbachᵃlā, tab bājā aur nāch-chā āvāj aikan.
and house-of near arrived, then playing and dance-of sound was-heard.

Aur tā-nē apᵃnē naukar-mi-luk ēk-lā āpᵃnē jōrē bulāī-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,

'hā kāy hōī . rāhilā hai ?' Tā-nē tā-lā bōlan kē,
'this what having-become being is ?' Him-by him-to it-was-said that,

'tujhā bhāū ālā hai, aur tum-chā bāp-nē chāṅgᵃlā khāv-lā
'thy brother come is, and your father-by good eating-for

banavᵃlā-hai, hā-chē liyē kē tā-lā achchhā millā-hai.' Par tā-nē krōdh
arranged-is, this-of for that him-to well met-is.' But him-by anger

karan, aur bhītar jā-nā nahĩ chāhūn. Hā-chē liyē tā-chā bāp-nē
was-made, and inside to-go not wished. This-of for his father-by

bāhĕr nikᵃrī-san tā-lā manaū lāgᵃlā. Tā-nē bāp-lā javāb dētan
out having-gone him to-entreat began. Him-by father-to answer was-given

kē, 'dēkhō, mē itᵃlē baras lukē āp-chī sēvā karat hōtē,
that, ' see, I so-many years from your-Honour's service doing was,

aur kabhī āp-chī bāt-lā mē-nē nahĩ tōṛᵃlī. Aur mā-lā tum.
and ever your-Honour's word me-by not was-broken. And me-to you-

2 т 2

nē kabhī ēk ṭhōla pāṭh bhī nahī̃ ditᵃlē, kē mẽ apᵃnē dōstā-chā
by ever one single kid even not was-given, that I my friends-of

sāth khuśī karᵃtā. Par tum-chā hā lēkur kē jā-nē kisᵃbanō-chē
with merry might-make. But your this son that whom-by harlots-of

sāth āp-chī sampat khaïyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then

āpan tā-chē lānē achchhā khāv-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is.' The-father-by him-to

bōlan, 'lēkur, tu hamēs mājhē jōrē rāhᵃtā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine

hai, sō tujhā hai. Par khuśī hōnā aur khuśī karᵃnā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,

kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become

āhē ; khōvāī gēlā hōtā, phir millā hai.'
is ; being-lost gone was, again found is.'

[No. 83.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.   (DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक झना-चें दोन लेकुरे होते । तिनमेंसें छोटे लेकुरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँझा हिस्सा सो माना दुन दे । तब बापने तिछि अपना धन बाँटु दिलले । कछु दिनोंचें पीछूँ नाहन लेकुर अपना धन-दौलत घुँकि परदेशला चल्ला गेला । तेचूँ गँवारी चालसें सब धन बरबाद करू दिलले । जब कोरा रहुँ गेल्ला तो देश-पे बड़ा काल पड़ला । तहीँ तो भूखों मरों लगला । तहीँ तो कोई देसु-आदमी-खाँ नौकर लगु गेल्ला । ताल्हा ताने सुँगरियाँ चरौला राखले । जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरौं चाहले, कोई आदमी ताल्हा कछु न देत होता । जब तो खबर-पै आला तब बोलो लगला, ऐ माँझि दैय्या, जब माँझे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचु रहात होता । और मैं भूखों मरते आहें । अब मैं उठकें बापचें जोरे जाँतें और अब बोलहों, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकुर बोललों लाखतूँ नहीँ टाले । अपने नौकरों एक घाँई माना सोई राँखू घेआ । जब तो उठुँकि ठाड़ा जाला, और अपने बापचें जोरें गेल्ला । बापने टूरेनू आवत देखूँ छिछे ताँचा-ऊपर दया करले, और ताल्हा दौरऊँके गल्लसें लगुँऔं छिछले और चूमा छिछें । तब लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तूजे लेकुर कहाँले लोग नहीँ राले । पै बापने अपने नौकरोंला हुक्म दिलले, नोंनेंचे नोंने उन्हेँ आन्ह ताल्हा नोन्हेँ पहरन देआ । और एक जोड़ी पनन्हेँ पाँवला । चला सब जीवाँ, और मँजा करियेँ । काँयसें अब छा लेकुरचा नया जन्म जाल्हा । छा हथनु जाँतूँ राला होता, फिर मिल्ला । हाँ तरहतूँ मौज सब करों लगले ॥

जेठा लेकुर ते वक्त खेतपे होता । लौटचीँ घर आवतीँ वक्त ताल्हा नाँच गाँनचा ऐरा सुन पढ़ला । नौकरों-पे एक झनाँला टरेँकि ताल्हा पूछले जो काया है । तब ताँने ज्वाप दिलले, तूजा नाहिन भैया एँकू गेल्ला है । और ताँचे बापनूँ ताल्हा नोनहा

भला लौटला देखूँचे खुशी भलो मनोले । तब तो हाँ सुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहे । जब ताचा बाप निकरूँचे ताह्वा मनो लगला । लेकुरने बोलले, जब मी दादा तूँजी बरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं टारली । जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाह्हिन लेकुरतें तब तांने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आह्हा । जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँझे जोरे आसे, तो धन माँझे-जोरे आहै, सो सब तूजा आहै । तूजा नाह्हिन भाज मरू गेह्ला होता लोफिर जी उठला तबतो हिराऊँ गेह्ला होता, तब मिह्ला होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT. (DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chẽ dōn lēkurē hōtē. Tin-mẽ-sē chhōṭē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by

apᵃnē bāp-lā bōlᵃlē kē, ' jō gharī jō dhan āhē sō
his-own father-to was-said that, ' what in-the-house what wealth is that

mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē apᵃnā
my share that me-to give.' Then the-father-by them-to his-own

dhan bãṭu dilᵃlē. Kachhu dinõ-chẽ pīchhũ nāhun lēkur apᵃnā
wealth dividing was-given. A-few days-of after the-younger son his-own

dhan-daulat ghũ-kē par-dēś-lā challā gēlā. Tēchũ gãvārī-
property having-taken foreign-country-to moved went. There vulgar-

chāl-sē sab dhan barᵃbād-karū dilᵃlē. Jab kōrā rahũ
conduct-in all wealth having-squandered was-given. When destitute to-become

gēllā tō dēś-pē barᵃ kāl parᵃlā. Tahĩ tō bhūkhõ marõ
went then the-country-in great famine fell. Then he of-hunger to-die

lagᵃlā. Tahĩ tō kōī dēsu-ādᵃmī-khã naukar lagu-gēllā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to

tā-nē sũgariyã charõ-lā rākhᵃlē. Jab tō sũgariyõ-chĩ khãv-chī jūṭhan-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with

apᵃnā pōṭu bharõ chāhᵃlē. Kōī-ādᵃmī tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.

Jab tō khabar-pai ālā tab bōlō lagᵃlā, 'ai mãjhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since

mãjhē bāp-khã kitᵃtē ādᵃmõ-lā pōṭu-bhar khãv-lā milat hōtā ;
my father-with how-many men-to belly-full eat-to obtained was ;

aur bachu rahat hōtā. Aur maĩ bhūkhõ marᵃtē āhẽ. Ab maĩ
and saved remaining was. And I of-hunger dying am. Now I

uth-kẽ bāp-chē jōrē jãtẽ aur ab bōlᵃhõ, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee

sāmhᵃnē Parᵃmēśvar-chā dōsh karᵃlē hai. Ab-bhī tūjē lēkur bōlᵃlõ lākhᵃtũ
before God-of sin done is. Now-also thy son to-call worthy

nahĩ ṭālē; apᵃnē naukᵃrõ ēk ghãĩ mā-nā sōī rãkhū ghēā."'
not became; thy-own servants-among one like me-to also keeping take."

Jab tō uṭhũ-kē ṭhāṛā jālā, aur apᵃnē bāp-chē jōrē gēllā.
Then he having-arisen standing became, and his-own father-of near went.

Bāp-nē dūrē-nū āvat dēkhũ-ghillē tã-chā-ūpar dayā karᵃlē; aur
The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and

tā-lhā daurau̇-kē galla-sē lagũã-ghillalē aur chūmā ghillē. Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then

lēkur-nē bōlᵃlē, 'hē dādā, mī-nē tūjē sāmhᵃnē Parᵃmēśvar-chã
the-son-by it-was-said, 'O father, me-by of-thee before God-of

kasūr karᵃlē haĩ, mī tujē lēkur kahã-lē lōg nahĩ rālē.' Pai bāp-nē
offence done is, I thy son to-say fit not lived.' But the-father-by

apᵃnē naukᵃrõ-lā hukm dilᵃlē, 'nõnē-chē nõnē unhē
his-own servants-to order was-given, 'good-of good a-cloth

ānh tā-lhā nõnhē pahᵃran dēā, aur ēk jōṛī panᵃnhē pãv-lā. Chalā sab
bring him-to good clothes give, and one pair shoes for-the-feet. Come all

jēvã aur mãjā kariyē. Kãy-sē ab hā lēkur-chā nayā janm
let-us-eat and merriment make. Because now this son-of new birth

jālhā. Hā hāthan-nu jãtũ rālā hōtā, phir millā. Hã
has-become. This hands-from going become was, again was-obtained. This

tarah-tũ mauj sab karõ lagᵃlē.
manner-in merriment all to-make began.

Jēṭhā lēkur tē-vakt khēt-pē hōtā. Lauṭᵃchĩ ghar āvᵃtĩ
The-elder son at-that-time the-field-in was. Returning to-home coming

vakt tā-lhā nãch gãn-chā airā sun-paṛhᵃlā. Naukᵃrõ-pē
at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from

ēk jhanã-lã ṭaṛē-kē tā-lhā pūchhᵃlē, 'jō kāyā hai.' Tab tã-nē jvāp
one person-to having-called him-to it-was-asked, 'this what is.' Then him-by reply

dilᵃlē, 'tūjā nāhin bhaiyā ēkū gēllā hai; aur tã-chē bāp-nū tā-lhā
was-given, 'thy younger brother having-come gone is; and his father-by him-to

nõnᵃhā bhalā lauṭᵃlā dēkhũ-chē khuśī bhalō manōlē.' Tab tō hã sunũ-kē
good well returned having-seen happy good considered.' Then he this having-heard

tō gussā jānah, aur gharũ nahĩ jāy chāhē. Jab tā-chā bāp nikᵃrũ-chē
he angry became, and in-the-house not to-go wished. Then his father coming-out

tā-lhā manō lagᵃlā. Lēkur-nē bōlᵃlē, 'jab mī, dādā, tũjī barᵃsõ-ṭī gōsal
him-to to-entreat began. The-son-by it-was-said, 'while I, father, thy for-years service

karᵃlē-haĩ; jab mī-nē tum-sē kahī kōī nahĩ ṭārᵃlī, jab tū-nē nānhā bōkᵃrā
have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goat

kab-hũ nahĩ dilas, tō chan-saṅg khuśī manōtē. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When

nāhin   lēkur-tẽ   tab   tã̄-nē   tum-chā   dhan   gã̄vārī-mẽ   khō-dilᵃlē,
the-younger   son   then   him-by   your   wealth   vulgar-living-in   is-squandered,

jab-sẽ   murᵃkũ-kē   gharī   ālhē   tum   sab-lā   punya   āṭūrālē-āhā.'   Jab-tō
as-soon-as   having-returned   to-home   has-come   by-you   all-to   a-feast   given-is.'   Then

bāp-nē   jvāp   dilᵃlē,   'hē bēṭā,   tũ   rāt-din   mã̄jhē-jōrē   āsē,   tō
the-father-by   answer   was-given,   'O   son,   thou   night-and-day   of-me-near   art,   what

dhan   mã̄jhē-jōrē āhai   sō   sab   tūjā   āhai.   Tūjā   nāhin   bhāū   marū-gēllā   hōtā,
wealth   of-me-near   is   that   all   thine   is.   Thy   younger   brother   dead-gone   was,

lō-phir   jī   uṭhᵃlā;   tab-tō   hirāũ   gēllā   hōtā,   tab   millā   hōtā.   Taisē   ā
again   alive   arose;   then   lost   gone   was,   then   obtained   was.   Therefore   now

khuśī-manōā,   aur   khuśī   jānhē.'
merriment-celebrate,   and   merry   shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattīsgaṛhī and other dialects of Eastern Hindī in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Halᵃbī, and is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjiā, Nāharī, and Kamārī, have several points of analogy with Halᵃbī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Halᵃbī	104,971
Bhunjiā	2,000
Nāharī	482
Kamārī	3,743
Total	111,196

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HALᴬBĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Halᵃbī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Halᵃbī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	140
Total	104,971

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah꜀rī. This dialect has, however, proved to be identical with Hal꜀bī. It is probably the dialect returned as Mēharī in the 1891 Census Report. According to the same authority the Hal꜀bī of Bastar comprises several minor dialects, Adkuri, Bastarī, Chandārī, Gachikolo, Mēharī, Mirgānī, Muria, and Śuṇḍī. No information is available with regard to these so-called dialects. Bastarī simply means the language of Bastar, and of the 3,500 speakers of Hal꜀bī returned from Chanda 1,300 have been stated to speak Bastarī and not Hal꜀bī. Mēharī is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar…Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal꜀bī district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śuṇḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍs. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oṛiyā Rajas. Their sections are partly totemistic, but include the names of two or three Oṛiyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍs.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal꜀bī. No specimens have been received from Chanda and Raipur, and the remarks on Hal꜀bī grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows :—

'The first [*i.e.* Hal꜀bī] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added ; thus the Mooreas around the Jugdulpore say *mī daklō nahī̃*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words ; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal꜀bī.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable ; thus, *ballō* and *bōllō*, he said ; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui* ; thus, *mai* and *mui*, I ; *bailā* and *builā*, an ox. Compare also *būbā* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebē*, now ; compare *abē* and *ibe*.

Ai and *ē, au* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mẽ*, I ; *gailō* and *gēlō*, he went ; *kaunī* and *kōni*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hũn* and *hun*, he ; *jãnē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāṭhī ; thus, *mō-chō*, my ; *puchhªlō*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mahªrī dialect we find *chhāmªnē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ*, but is some-times also pronounced *r* as in Chhattīsgaṛhī ; thus, *baḍē dukāl paḍªlī*, a great famine arose ; *kapªrā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mahªrī than in Halªbī proper.

The cerebral *ṇ* has become dental as in the Marāṭhī of the Central Provinces and in Chhattīsgaṛhī ; thus, *kōni*, somebody.

The cerebral *ḷ* sometimes becomes *r* ; thus, *parā*, run ; *bērā*, at the time ; *pōrā*, the *Pōḷā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces. Compare Hindī *bēr*, Marāṭhī *yēr*, time ; Hindī *parānā*, Marāṭhī *palªnẽ*, to run. In most cases, however, a dental *l* corresponds to Marāṭhī *ḷ* ; thus *milētē*, it will be got ; *dukāl*, famine.

Halªbī uses *b* like Hindī, Oṛiyā, etc., where Marāṭhī has *v* ; thus, *bēr*, Marāṭhī *vēḷ* or *yēr*, time ; *bīs*, Marāṭhī *vīs* or *īs*, twenty.

The cerebral *sh* is pronounced as *kh* ; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *ũṭ* and *hũṭ*, a camel ; *ham* and *am*, we ; *un* and *hun*, he.

Note *pējªpānī* instead of *mējªmānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattīsgaṛhī than with Marāṭhī.

Nouns.—*Bītā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bītā*, the father ; *bēṭā-bītā-kē*, to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī ; thus, *lēkā*, a child, a son.

Number.—The plural is formed as in Chhattīsgaṛhī by adding *man* ; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they ; *naukar sabō-kē*, to the servants ; *khubē ghōḍā*, horses ; *jugē ghōḍā*, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattīsgaṛhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in* ; thus, *bhutiyār-in-chō*, of the servants. Compare Chhattīsgaṛhī *an*.

The usual case suffixes are as follows :—

Dat.	*kē.*
Abl.	*lē, lagē-lē.*
Gen.	*chō, kē.*
Loc.	*mẽ, nē.*

Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā*, *chī*, *chẽ*. The dative suffix *kē* corresponds to Chhattīsgaṛhī *kā;* compare Mālwī and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattīsgaṛhī *le* and *ke* respectively, while the locative suffix *mẽ* must be compared with Chhattīsgaṛhī *mã*, Awadhī and Bihārī *mẽ*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōrī-saṅgē;* 'with a stick' is *baḍᵃgī-mẽ*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindī. Thus, *musā-nē nariālō sunᵃlō*, the mouse heard the cry; *bāgh-nē phãndō-sē nikᵃlan rahᵃlō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō;* thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē*, *lō*, and *sē*. Thus, *bahin-lē*, from a sister; *phãndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyãt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *luk*, from, in Katiyāī.

The genitive suffix *chō* does not change for gender and number; thus, *Bhagᵃvān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bītī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō;* thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāṭ-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā;* thus, *āpᵃlō yē-chē dāyā-kā badᵃlā*, a reward for this your compassion. Here *āpᵃlō* corresponds to Marāṭhī *āpᵃlā;* *yē* is Chhattīsgaṛhī, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindī. Even Rājaśēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mẽ*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē*. Thus, *pāṭ-nē*, on the back; *hunī nānī kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *baḍē*, or *baḍō*, *bēṭā*, the elder son; *tu-chō sēvā*, thy service; *āpᵃlō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattīsgaṛhī. *Gōṭōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oṛiyā *dui*. In Kanker we find the Chhattīsgaṛhī form *dō*. *Chhah*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattīsgaṛhī and have nothing to do with Marāṭhī. Note also the addition of *ṭhan* in *dui ṭhan bēṭā*, two sons; compare Chhattīsgaṛhī *dū-ṭhan*, exactly two.

Pronouns.—The following are the personal pronouns :—

mui, muī, mai, maĩ, mẽ, I.	*tui, tuĩ, tū*, thou.
mō-kē, ma-kē, to me	*tu-kē*, to thee.
mō-chō, mā-chō, my	*tu-chō, tōr*, thy.
(*h*)*amī, ham-man*, we	*tum*(*ī*), you.
(*h*)*am-chō*, (*h*)*amar*, our	*tum-chō, tamar*, your.

The final *ī* in *hamī, tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē, jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, ' he was ' is *ralā, ralē, ralī*, and *ralō ; ' he had compassion ' is translated *dayā karᵃlē* and *dayā karᵃlō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍᵃlē-nā*, I have walked; *jāv-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 *āsē*	Plural—1 *āsū*.
2 *āsīs*	2 *āsās*.
3 *āsē*	3 *āsat*.

Other forms are *āyē* and *hãy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattīsgaṛhī. The corresponding past tense is formed from the same base as in Chhattīsgaṛhī by adding the *l*-suffix of Marāṭhī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī.*
2 *ralā, ralē, ralī.*
3 *ralō, ralē, ralī,* and *ralā.*
Plural—1 *ralē, ralā,* and *ralō*
2 *ralās,* and *ralē.*
3 *ralē, ralā, ralī,* and *ralō.*

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyẽ-sē*, I drink; *tui mārᵃsīs*, thou strikest; *amī mārẽ-sē*, we strike; *ham jāū-sē*, we go; *hun-man bōlᵃsat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai mārᵃlē, mārᵃlī,* and *mārᵃlā*, I struck; *mai ṭārᵃlō*, I transgressed; *mui gēlō,* and *gēlā*, I went; *mui hōlē*, I became ; *tui gēlā,* and *gēlīs*, thou wentest; *tui mārᵃlī(s)*, thou struckest; *hun mārᵃlō, mārᵃlā,* and *mārᵃlē*, he struck; *lōhū hōlī sē*, blood had become (attached) ; *hamī mārᵃlū*, we struck; *tumī dēkhᵃlās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ kar°bē-sē*, I have done; *mō-kē mār°bā-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōḍēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *maĩ mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārūn-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ karū̃-sē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mārā-sē*, you will strike. In *ham mār°vã*, we will strike; *puchhūvã*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dīhō*, I shall give, on the other hand, is Chhattīsgaṛhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattīsgaṛhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlũ*, let us play; *hōlũ*, let us be, occur in Mah°rī.

Participles.—The present participle is sometimes formed as in Chhattīsgaṛhī and sometimes as in Oṛiyā. Thus, *karat*, doing; *jātē*, going; *ṭār°tē*, transgressing; *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārẽ* in *mārẽsē*, (I) strike; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattīsgaṛhī; thus, *gēlō*, gone; *paḍē*, fallen; *bhukē*, hungry; *mara*, dead; *bachā*, left. The form *mar°bō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *bāṭun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sīn*, *kē*, and *ī*; thus, *bāṭā dilō*, having-divided gave, he divided and gave; *dēyā-sīn*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

Verbal noun.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to eat; *ētō bakhat*, at the time of coming; *bāj°tōr gajar*, the sound of music. Several other forms are also used; thus, *mār°nā*, to strike; *puchhūk*, to ask; *jāūk*, to go; *charāũ-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār°lē-sē*, from (my) killing; *mārē-bar taiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattīsgaṛhī and Oṛiyā by adding *ā*; thus, *charāũ-kē*, in order to tend.

The preceding remarks will have shown that Hal°bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattīsgaṛhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattīsgaṛhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhī, and in order to avoid splitting Halᵃbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhī, though it cannot be considered as a true Marāṭhī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABĪ.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुइ-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-
कि बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोकि दीआ ।
तेंबे हुनकि आपनचो धनकि बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा
सबकि गोटकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटक्कारी-
बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेंबे हुन सब धनकि सारलो
तेंबे हुन राजमें बडे दुकाल पडली । तेंबे हुन गरीब होउन गीलो । अरू हुताले
हुन राजचो कोनी एक मनुख घरे थेबुन रलो । हुन बीता हुनके बेडामे बराहा
चरातो-काजे पठालो । और हुन हुनी चाराके जेंके बराहा खाते रला आपलो पेट
मरतो-काजे मन करलो । और कोनी हुनकि काइँ नी देते रला । तेंबे हुनके चेत
चेंगली तेंबे हुन बोललो कि मोचो बापचो खुबे भुती-बीतीमनकि पेज भात खातो
थानले बाचते रली एबे मैं भुखे मरेंसे । एबे मैं उठुन मोचो बाप घरे जाएंदे,
और हुनकि बलेन्दे के, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप
करले । फिर तुमचो बेटा बलतोर डउलचो नी होले । मोकि जसन तुमचो भुती-
बीतीमन आसत हुसने राखा । तेंबे हुन उठुन-भाती आपलो बाप-लगे गेलो ।
हुनचो बाप टूरले दखुन माया करलो और पराउन-भाती टोडराके धरून
चुमलो । बेटा हुनकि बललो कि, ए बूबा, मैं भगवानचो हुकुम नी मानले और
तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेंबे बाप आपलो
नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाहा और हुनचो
हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेंबे
मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फीर मिललो । तेंबे हरीख होते रला ॥

हुनचो बडे बेटा बेडामें रलो । और हुन जेंबे एतो-बीरा घर-लगे अमरलो, तेंबे
बाजतोर और नाँचतोर गजर सुनलो । और हुन आपनची कबाडीमनले गोटक-
कि बलाउन-भाती पुछलो, ए काय आए । हुन हुनकि बललो, तुमचो भाई

इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीको २ पावलो । तेंबे हुनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो । हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो । हुन बापकी बललो, दृखा, मैं खुबे दिनले तुमकी सेवा करेंसे, और तुमचो हुकुमके नी टारते रले । अरू तुमी मोके केबे एक मेंढा बले नी दीलास, की मोचो मीत संगे हरीख करते । और तुमचो ए बेटा जि किसबीन संग तुमचो धन उडाउन दीलो, हुन जसन ढूलो, तसन आपन नंगत खाऊक दिलो । बाप हुनके बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसि हुन तुचो आय । और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली । कारन कि तुचो भाई मरुन रलो फेर जीउन ढूलो हाजुन जाउन रलो फेर मिललो ॥

[No. 84.]

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

HAL^aBĪ.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ād^amī-chō dui-ṭhan bēṭā ralā. Hunī-bhītar-chō nānī bēṭā
A-certain man-of two sons were. Them-in-from the-younger son

bāp-kē bōl^alō, ' ē bābā, dhan-māl-bhītar-lē jē mō-chō bāṭā āy mō-kē
father-to said, ' O father, wealth-property-in-from which my share is me-to

dīā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many

din nī hōun ralī nānī bēṭā sab-kē gōṭ^akī-thānē banāun-
days not having-been were the-younger son all one-in-place collected-

bhātī khūbē dhūr jātē gēlō, aur hutā phaṭ^akvārī-bud-mē̃ din sār^atē
having very far going went, and there riotous-conduct-in days passing

āp^alō dhan gã̄vāun dīlō. Jēbē hun sab dhan-kē sār^alō, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then

hun rāj-mē̃ baḍē dukāl paḍ^alī. Tēbē hun garīb hōun gēlō.
that country-in great famine fell. Then he poor having-become went.

Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself

ralō. Hun bītā hun-kē bēḍā-mē barāhā charātō-kājē paṭhālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he

hunī chārā-kē jē-kē barāhā khātē ralā āp^alō pēṭ bhar^atō-kājē
those-very husks which the-swine eating were his-own belly filling-for

man kar^alō. Aur kōnī hun-kē kāī nī dētē ralā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to

chēt chēg^alī, tēbē hun bōl^alō kē, ' mō-chō bāp-chō khubē bhutī-
consciousness came, then he said that, ' my father-of many hired-

bītī-man-kē pēj bhāt khātō thān-lē bāch^atē ralī ; ēbē maī
servants-to rice-water cooked-rice eating than exceeding was ; now I

bhukhē marē̃-sē. Ēbē maī uṭhun mō-chō bāp-gharē jāēndē ;
hungry dying-am. Now I having-risen my father-to-house will-go ;

aur hun-kē balēndē kē, " būbā, Bhag^avān-chō hukum nī mān^alē,
and him-to will-say that, "father, God-of order not (I-)obeyed,

aur bāp-chō purē pāp kar^alē. Phēr tum-chō bēṭā bal^atōr ḍaūl-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

2 x 2

chō nī hōlē. Mō-kē jasan tum-chō bhutī-bītī-man āsat husᵃnē rākhā." '
of not became. Me-to as your hired-servants are so please-to-keep." '

Tēbē hun uṭhun-bhātī āpᵃlō bāp-lagē gēlō. Hun-chō bāp dūr-lē
Then he arisen-having his-own father-near went. His father a-distance-from

dakhun māyā karᵃlō; aur parāun-bhātī ṭōḍᵃrā-kē dharun
having-seen compassion made; and run-having neck-to having-seized

chumᵃlō. Bēṭā hun-kē balᵃlō kē, 'ē bubā, maĩ Bhagᵃvān-chō
he-kissed. The-son him-to said that, 'O father, I God-of

hukum nī mānᵃlē aur tum-chō purē pāp karᵃlē; tum-chō bēṭā balᵃtōr
order not obeyed and your before sin I-made; thy son to-be-called-of

lāyēk nī hōlē.' Tēbē bāp āpᵃlō navᵃkar-kē balᵃlō, 'sab-lē
worthy not (I-) became.' Then the-father his-own servants-to said, 'all-from

naṅgat kapᵃṛā hiṭāun-bhātī hun-kē pindhāhā; aur hun-chō hāthē
good cloth brought-forth-having him-to put-on; and his on-hand

mundī, arū pāē-mē̃ panhaī pindhāhā. Ham-man khāun harīkh
a-ring, and feet-on shoes put-on. We having-eaten merriment

karᵃtē ralā. Tēbē mō-chō bēṭā marun ralō, jīvᵃlō; bhul-kun ralō, phēr
making are. Then my son having-died was, is-alive; being-lost was, again

milᵃlō.' Tēbē harīkh hōtē ralā.
was-found.' Then merriment being they-were.

Hun-chō baḍē bēṭā bēḍā-mē̃ ralō. Aur hun jēbē ētō-bērā ghar-
His elder son field-in was. And he when coming-while house-

lagē amarᵃlō, tēbē bāj'tōr aur nãchᵃtōr gajar sunᵃlō. Aur hun
near came, then music-of and dancing-of sound he-heard. And he

āpan-chō kabādī-man-lē gōṭak-kē balāun-bhātī puchhᵃlō, 'ē kāy āē?'
himself-of servants-from one-to called-having asked, 'this what is?'

Hun hun-kē balᵃlō, 'tum-chō bhāī ilā; aur tum-chō bāp naṅgat
He him-to said, 'thy brother is-come; and thy father good

pējᵃpānī banālō. Kāran ki, bēṭā-bītā-kē nikō nikō pāvᵃlō.'
feast has-prepared. Because that, son-person safe sound he-found.'

Tēbē hun-kē rīs lāgᵃlī; aur ghar-bhītar jātō-kājē man nī karᵃlō. Hun-chō-kājē
Then him-to anger came; and house-into going-for mind not he-made. Therefore

hun-chō bāp bāhir nikᵃrun manālō. Hun bāp-kē balᵃlō, 'dakhā, maĩ khubē
his father out having-come entreated. He father-to said, 'see, I many

din-lē tum-kē sēvā karē̃-sē; aur tum-chō hukum-kē nī ṭārᵃtē
days-from thee-to service doing-am; and your order-to not transgressing

ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balē nī dīlās, kī mō-chō mīt-saṅgē
was. And you me-to ever one kid even not gave, so-that my friends-with

harīkh karᵃtē. Aur tum-chō ē bēṭā jē kisᵃbīn-saṅg tum-chō dhan
merry (I-)might-have-made. And your this son who harlots-with your wealth

udāun dīlō, hun jasan ilō tasan āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast

dilō.' Bāp hun-kē bal'lō, 'ē bēṭā, tuy mō-chō-saṅgē āsīs, ki jē
gave.' The-father him-to said, 'O son, thou me-of-with art, that which

mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō harīkh hōtōr ānand
my property is that thine is. And this-time merry becoming-of joy

kar'tōr tu-kē uchit ralī. Kāran ki, tu-chō bhāī marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,

phēr jīun ilō; hājun jāun ralō, phēr mil'lō.'
again alive came; having-been-lost having-gone was, again is-found.'

[No. 85.]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

HAL^ABĪ.

(Bastar State.)

Specimen II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही झन मारलास कि और काचो संगे ।

जबाब—एक ही झन नाई दुई भाई मारलू ।

सवाल—काय बितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाची गोट कसन कसन आय ।

जबाब—उनचो घरे मैं घर-जवई रले । कोसम बललो हामके खर्चा कीबे

दियासि भाचा । मैँ बलले देउन्दे जानु मामा । कीबे देसि
उन्ह बोललो । मैँ बलले तुचो घरे आसे जानु मामा । एसु
कत्ताँ-घेले-बले देउन्दे । मामा बललो कीबे दियासि । असन
बलुन परकनाये (जल्दी) उठुन मोकी खुंदलो । अरू तुकी मरतले
मारिन्दे-ना माये-लोटिया असन बललो ।

सवाल—असन तुमचो गोट-बात होतो बेरा भीमा रलो ।

जबाब—हुटलो दाये नी रलो ।

सवाल—भीमा छुता कीबे इलो ।

जबाब—हामी गेलू हामचो भाईँ घरे । भाईँचो घर नदी पैले आसे ।
जाँव भाईँ हामके काय काजे जरालो से खुंदलो से पुछुक जाँवो
असन मैँ बलले । मरतले मारिंदे बलुन बलते रहो हामी
देउन्दे देउन्दे बलसे ।

सवाल—दुनो झन जाउन-भाती कोसमचो घरे काय काय करलास ।

जबाब—आगि मालगुजार घरे गेलू । हामचो भाईँ मालगुजारके बललो
जाँव-ना पुछुवाँ हामचो भाईँकी काय काजे जरालोसि । माल-
गुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना । इता
पुछुवाँ । हाम्ही कोसम-ठाने गेलू । मैँ बलले, जाँव, मामा
मालगुजार घरे हुता मोचो भाईँ इलो से । इन भीतर-ले निकरलो
अरू बललो, आज तुकी मरतले मारिन्दे ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^BĪ.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gã͞v-mẽ Kōsam Muriyā nām-chō kōnī manukh ralō ?
Question.— Your village-in Kōsam Muriyā name-of certain man was ?

Jabāb.— Ralō.
Answer.— Was.

Savāl.— Hun jivat āsē ki mar^lō sē ?
Question.— He alive is or dead is ?

Jabāb.— Nī āy, mar^lō.
Answer.— Not is, dead.

Savāl.— Kasan mar^lō ?
Question.— How he-died ?

Jabāb.— Āmhī mārun dīlū.
Answer.— We having-killed gave.

Savāl.— Tumhī ēk-hī jhan mār^lās ki aur kā-chō-saṅgē ?
Question.— You one-only man killed or other anybody-of-with ?

Jabāb.— Ēk hī jhan nāī; duī bhāī mār^lū.
Answer.—One only man not ; two brothers we-killed (him).

Savāl.— Kāy bitī-mẽ mār^lās ?
Question.— What thing-with you-killed ?

Jabāb.— Baḍ^gī.
Answer.— A-stick.

Savāl.— Kāy baḍ^gī-mẽ mār^lās ?
Question.— What stick-with you-killed ?

Jabāb.— Hunī bās baḍ^gī-mẽ.
Answer.— This bamboo stick-with.

Savāl.— Tuī kōn baḍ^gī-mẽ mār^līs ?
Question.— Thou what stick-with didst-strike ?

Jabāb.— Hunī lām baḍ^gī-mẽ.
Answer.— This long stick-with.

Savāl.— Bhīmā kōn baḍ^gī-mẽ mār^lō ?
Question.— Bhīmā what stick-with did-strike ?

Jabāb.— Hunī gōṭ^kī baḍ^gī-mẽ mār^lō.
Answer.— This particular stick-with he-struck.

Savāl.— Nānī bad̤^agī kā-chō āy?
Question.— The-small stick whose is?

Jabāb.— Hām-chō bhāī-gharē ralī.
Answer.— Our in-brother-house was.

Savāl.— Mār^atō-ṭhānē tumhī nēu ralās?
Question.— At-the-killing-spot you carrying were?

Jabāb.— Nāhī.
Answer.— No.

Savāl.— Tumhī kāy-kājē Kōsam-kē mār^alās?
Question.— You what-for Kōsam-to did-kill?

Jabāb.— Āp^alō bēṭī-chō kharchā-kājē.
Answer.— His-own daughter-of expense-for.

Savāl.— Kharchā-chō gōṭ kasan kasan āy?
Question.— The-expense-of story how how is?

Jabāb.— Un-chō gharē maĩ ghar-javaī ralē. Kōsam bal^alō,
Answer.— Him-of in-the-house I house-son-in-law was. Kōsam said,
'hām-kē kharchā kēbē diyāsē, bhāchā?' Maĩ bal^alē, 'dēundē,
'*us-to expenses when will-you-give, nephew?' I said, 'I-will-give,*
jānu māmā.' 'Kēbē dēsē?' unh bōl^alō. Maĩ bal^alē, 'tu-chō gharē
you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house
āsē, jānu māmā, ēsu kahā̃-yēlē-balē dēundē.' Māmā
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle
bal^alō, 'kēbē diyāsē?' asan balun parak^anāyē (jaldī) uṭhun mō-kē
said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to
khund^alō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan bal^alō.
he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā
Question.— In-this-way your talk was-going-on-while Bhīmā
ralō?
was (present)?

Jabāb.— Hud^alō-dāyē nī ralō.
Answer.— At-that-time not (he)-was.

Savāl.— Bhīmā hutā kēbē ilō?
Question.— Bhīmā there when came?

Jabāb.— Hāmī gēlū hām-chō bhāī-gharē. Bhāī-chō ghar nadī
Answer.— We went our to-brother-house. Brother-of house river
pailē āsē. 'Jā̃v bhāī, hām-kē kāy-kājē jarālō-sē khund^alō-sē, puchhŭk
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask
jā̃vō,' asan maĩ bal^alē. '"Marat-lē mārēndē," balun bal^atē rahō.
we-will-go,' so I said. '"Death-to I-will-beat," having-said saying he-was.
Hāmī, "dēundē dēundē," bal-sē.'
We, "will-give will-give," said.'

Savāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy
Question.— Both people having-gone Kōsam-of in-house what-what
kar^alās ?
you-did ?

Jabāb.— Āgē māl^agujār gharē gēlū. Hām-chō bhāī
Answer.— First the-malguzar-(of) to-house (we)-went. Our brother
māl^agujār-kē bal^alō, 'jā̃v-nā, puchhūvā̃, hām-chō bhāī-kē kāy-kājē
the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for
jarālō-sē ?' Māl^agujār bal^alō, 'tumhī jāhā hutāy hun-kē hutā ānā.
did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring.
Itā puchhūvā̃.' Hāmhī Kōsam-thānē gēlū. Maĩ bal^alē, 'jā̃v, māmā,
Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,
māl^agujār gharē hutā mō-chō bhāī ilō-sē.' Hun bhītar-lē
the-malguzar-of in-house there my brother come-is.' He inside-from
nikar^alō arū bal^alo, 'āj tu-kē marat-lē mārēndē.'
came-out and said, 'to-day thee-to death-to I-will-beat.'

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?
Answer.—Yes.

Question.—Is he alive or is he dead ?
Answer.—He is no more ; he is dead.

Question.—How did he die ?
Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?
Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?
Answer.—A stick.

Question.—What stick did you kill him with ?
Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?
Answer.—With that long stick.

Question.—And which stick did Bhīmā use ?
Answer.—This one.

Question.—To whom does the small stick belong ?
Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?
Answer.—No.

Question.—Why did you kill Kōsam ?
Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhīmā present during this your altercation?

Answer.—He was not, at that time.

Question.—When did Bhīmā come there?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

HALᴬBĪ.

(KANKER.)

SPECIMEN III.

एक-दुन बाघ कोनी बनमें पडे सोउ रली । एक-दम खुबझन मुसा हुनकी
पास अपलो बिलले निकरलो । हुनके आरोसे बाघ उठलो आउर हुनकी
डावला एक-दुन मुसा-पर एक-दम पडला । रीसमें झूलो । बाघने हुन मुसाको मारे-
बर तैयार ह्रो रहिलो । मुसा अर्जीं करलो । तुमचो आपन-बाट देखो मोचो वोर
देख । मोची मारले-से तुचो का बडाई मीलेते । इतनो सुन बाघने मुसाको
छोडिन थाती । मुसाने अर्जीं करलो । वो कहलो, कोनी दिनमें आपलो
येचे दायाका बदला दीहो । हुनकी सुन बाघ हँसलो आउर बंन-बाट गैली ।
थोडे दिन पाछे हुन बनके पासकी रहिलो बीतामन फाँदा लगावलो । बाघको
फसावलो । क्यौंकि हुन हुनके ढोरको कन्तु-कन्तु मारते रेलो । बाघने फाँदोसे
निकलन रहलो, फीर निकल नही सकलो । आखिर हुन दुखकी मारे नरिआ-
वलो । हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो ।
हुन आपलो उपकार करियांके बोली जानलो आउर खीजत उथा अमरलो
हुता बाघ फसा पडा रहलो । हुन आपलो तेजची दाँतोसे फाँदाको कतरलो
आउर बाघको छुडावलो ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^A^BĪ.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ēk-dun bāgh kōnī ban-mē̃ paḍē sōu ralī. Ēk-dam khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice

hun-kē pās ap^a^lō bil-lē nikar^a^lō. Hun-kē ārō-sē bāgh uth^a^lō
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose

āur hun-kē ḍāv^a^lā ēk-dun musā-par ēk-dam paḍ^a^lā. Rīs-mē̃ ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.

Bāgh-nē hun musā-kō mārē-bar taiyār hō rahilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse

arjī kar^a^lō, 'tum-chō āpan-bāṭ dēkhō mō-chō vōr dēkh; mō-chō mār^a^lē-sē
statement made, 'your own-way look me-of direction look; me-of killing-from

tu-chō kā baḍāī mīlē-tē?' It^a^nō sun bāgh-nē musā-kō
your what greatness will-be-got?' This having-heard tiger-by mouse-to

chhōḍēn-thātī. Musā-nē arjī kar^a^lō. Vō kah^a^lō, 'kōnī din-mē̃
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on

āp^a^lō yē-chē dāyā-kā bad^a^lā dīhō.' Hun-kē sun bāgh
your-own this kindness-of return I-will-give.' That having-heard tiger

hãs^a^lō āur ban-bāṭ gailō. Thōḍē din pāchhē hun ban-kē pās-kē
laughed and forest-way went. A-few days after that forest-of near-of

rahilō bītā-man phā̃dā lagāv^a^lō, bāgh-kō phasāv^a^lō. Kyaũ-ki hun hun-kē ḍhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle

kantu-kantu mār^a^tē rēlō. Bāgh-nē phā̃dō-sē nik^a^lan rah^a^lō, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out

nahī sak^a^lō. Ākhir hun dukh-kē mārē nariāv^a^lō. Hunī musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to

bāgh chhōḍāun dilē rah^a^lō, hun nariālō sun^a^lō. Hun āp^a^lō
the-tiger having-let-off having-given lived, that roar was-heard. He his-own

up^a^kār kariyā-kē bōlī jān^a^lō āur khōjat uthā amar^a^lō hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger

phasā paḍā rah^a^lō. Hun āp^a^lō tēj^a^chō dā̃tō-sē phā̃dā-kō katar^a^lō āur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and

bāgh-kō chhaḍāv^a^lō.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest.   Suddenly many mice came out from their holes close to him.   At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me.   What good will come to you from killing me?'   Having heard this the tiger let the mouse off.   The mouse then said to him, 'Some day I will make return for this your kindness.'   The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle.   The tiger tried to get out of the net, but could not.   So he began at last to roar with pain.   The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net.   With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bī. The two specimens which follow share all the characteristic features of that dialect.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL˄BĪ.

MAH˄RĪ DIALECT.

(BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला । ताचो नानी बेटा बापके बोललो, ए
बाबा, धन-भीतरचो जो मोचो भाग आसि ताके मोके दे । तेबे हुनके आपलो
धनके बाटा दीलो । बहुत दिन नी सारा रली नानी बेटा सब धनके एके ठाने
बनाअला दूर देश गेलो और हुता लँड़ियापनमेँ दिन सारते रलो सब धन-
के बरबाद करलो । जिबे सब धनके सारापकाअला हुन देशमेँ बहुत भूख
पड़ली । और हुन कंगाल होलो । और हुन हुता जायके हुन राजके गोटोक
साहूकार घरे रला । हुन साहूकार हुनके ताचो बेड़ामेँ घुसरा चराजँके
पठायलो । और हुनके बरहा खाते रलो ताके आपन खातो-काजे मन करलो ।
और ताके कोहूँ काहीँ नी दीते रला । हुताले ताके चेत पड़ली, और तो बोललो,
माचो बाप घरे भुतियारिनचो भात बाचा जाते रली और एबे मुँय भूख काजे मरंदे
आये । और एबे मुँय बाबा घरे जायेँदे और बाबाके बोलंदे, ये बाबा, मुँय भग-
वानची हुकुम नी मानले, बापचे पुरे पाप करले । अबि मुँय तुची बेटा बोलतोर
लायकचो नो हाँय । अबे मोके तुचो भुतियार संगे बराबर बनवा देस । तेबे हुन उठलो
और पाछे बाबा ठाने गिलो । अधरलो बाप-बीता देखलो और माया करलो ।
बाप-बीता पराआते गेलो हुनके टोड़रा धरासीन चूमलो । तेबे बेटा
बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप
करलो । येबे मुँय तुचो बेटा बोलतोर नो होली । तेबे बाप-बीता कबाड़ीमन-
के बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा । और हाँथे मुंदी और
पायेँ पन्हइँ पिंधवा । और हमी खेलूँ हरिख होलूँ । मोचो बेटा मरा रलो
अबे और जीबलो हाजा रलो और पावलो । तेबे हुन हरिख होला ॥

ताचो बड़े बेटा बेड़ामेँ रलो । और जिबे बेड़ाले इतो बिरा घर लगे
पोहुँचलो तेबे बाजा और नाचके गजर सुनलो । और हुन कबाड़ी-भीतरचो
गोटकके हाँक देयासीन ताके पुछला, ये काय आय । कबाड़ी-बीता हुनके

बोललो , तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि इनकी नीको पावलीस । तो रिस लागली मनी घर-भीतरे नी जाँय बोललो । बाबा घरले निसकासीन इनके मनाआते रलो । तेंबे इन बाबाके बोललो, देख , मुँय येतलो बरखले तुचो सेवा करंदे आये । तुचो बोलके मुँय कीबे नी टारलो । केबे मोके तुँद्र मेंड़ा नी दीलिस , माचो मीत संगे मुँय इरिख करतो रले । ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जद्लो-दाई इलो येद्लो-दाई नीको राँधा बनायलो । ताचे बाबा बोललो, ये बेटा , तुँद्र सगर दिन मोचो संगी आसीस । जे माचो आये इन तुचो आये । इनचो इरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिबलो हाजा रलो और पावलो ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^BĪ.

Mah^rī Dialect. (Bastar State.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē
A-certain-one-of two-only sons were. Them-of younger son the-father-to

bōl^lō, 'ē bābā, dhan-bhītar-chō jō mō-chō bhāg āsē tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to

dē.' Tēbē hun-kē āp^lō dhan-kē bāṭā dīlō. Bahut din
give.' Then them-to his-own wealth divided he-gave. Many days

nī sārā ralī, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,
not passed were, younger son all wealth one-in-place made,

dūr dēś gēlō ; aur hutā lāṛiyāpan-mē din sār^tē ralō
far country he-went ; and there debauchery-in days passing (he-)was

sab dhan-kē bar^bād kar^lō. Jēbē sab dhan-kē sārā-pakāalā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that

dēś-mē bahut bhūkh par^lī, aur hūn kaṅgāl hōlō. Aur
country-in great hunger fell, and he poor became. And

hūn hutā jāy-kē hūn rāj-kē gōṭōk sāhūkār gharē ralā.
he there having-gone that country-of one wealthy-citizen in-house lived.

Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus^rā charāū-kē paṭhāy^lō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his

bar^hā khāṭē ralō, tā-kē āpan khāṭō-kājē man kar^lō. Aur tā-kē kōhū
the-swine eating were, that himself eating-for mind he-made. And him-to anyone

kāhī nī dītē ralā. Hūntā-lē tā-kē chēt par^lī ; aur tō
anything not giving was. That-after him-to consciousness fell ; and he

bōl^lō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jātē ralī, aur
said, 'my father's-in-house hired-servants-of food saved going was, and

ēbē mũy bhūkh-kājē marandē āyē ; aur ēbē mũy bābā-gharē
now I hunger-with dying am ; and now I to-father's-house

jāyēndē, aur bābā-kē bōlandē, "yē bābā, mũy Bhag^vān-chō hukum nī
will-go, and father-to shall-say, "O father, I God-of order not

mān^lē, bāp-chē purē pāp kar^lē. Abē mũy tu-chō bēṭā bōl^tōr
obeyed, father-of before sin I-made. Now I thy son being-called-of

2 z

lāyak-chō nō hãy. Abē mō-kē tu-chō bhutiyār-saṅgē barābar banᵃvā-dēs."'
worthy-of not am. Now me-to thy servant-with alike make."'

Tēbē hun uṭhᵃlō, aur pāchhē bābā-ṭhānē gēlō. Adharᵃlō
Then he arose, and afterwards father-near went. From-a-distance

bāp-bītā dēkhᵃlō, aur māyā karᵃlō. Bāp-bītā parāātē gēlō,
father-the saw, and compassion made. The-father running went,

hũn-kē ṭōrᵃrā dharā-sīn chūmᵃlō. Tēbē bēṭā bōlᵃlō, 'yē
him-of neck having-seized kissed. Then the-son said, 'O

bābā, mũy Bhagᵃvān-chō hukum nī mānᵃlē, tu-chē purē tō mũy
father, I God-of order not obeyed, thee-of before then I

pāp karᵃlō; yēbē mũy tu-chō bēṭā bōlᵃtōr nō hōlī.'
sin made; now I thee-of son being-called-of not became.'

Tēbē bāp-bītā kabāṛi-man-kē bōlᵃlō, 'achchhā kapᵃṛā nikarᵃvā-sīn
Then father-the the-servants-to said, 'best a-cloth having-brought-forth

tā-kē pindhavā; aur hãthē mundī, aur pāyẽ panhaī pindhavā; aur hamī
him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we

khēlũ, harikh hōlũ. Mō-chō bēṭā marā ralō, abē aur jībᵃlō; hājā
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost

ralō, aur pāvᵃlō.' Tēbē hũn harikh hōlā.
was, and is-found.' Then they joyous became.

Tā-chō baṛē bēṭā bēṛā-mẽ ralō; aur jēbē bēṛā-lē itō bērā
His elder son field-in was; and when field-from coming while

ghar-lagē pōhũchᵃlō, tēbē bājā aur nāch-kē gajar sunᵃlō. Aur
house-near he-arrived, then music and dancing-of noise he-heard. And

hun kabāṛī-bhītar-chō gōṭak-kē hãk-dēyā-sīn tā-kē pūchhᵃlā, 'yē
he the-servants-among-of one-to having-called him-to he-asked, 'this

kāy āy?' Kabāṛī-bītā hun-kē bōlᵃlō, 'tu-chō bhāī ilō āyē; aur tu-chō
what is?' The-servant him-to said, 'thy brother come is; and thy

bāp nīkō rādhā banāyᵃlō-āyē, yē tā-chō-kājē hun-kē nīkō pāvᵃlis.'
father good a-feast has-given, this that-of-on-account him-to safe he-found.'

Tō ris lāgᵃlī manī, 'ghar-bhītarē nī jãy,' bōlᵃlō. Bābā
Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father

ghar-lē nisᵃkā-sīn hun-kē manāātē ralō. Tēbē hun bābā-kē bōlᵃlō, 'dēkh,
house-from having-come-out him-to entreating was. Then he father-to said, 'see,

mũy yētᵃlō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mũy kēbē nī
I so-many years-from thy service doing am, thy speech-to I ever not

tãrᵃlō; kēbē mō-kē tũi mēṛā nī dīlis, mā-chō mīt-saṅgē mũy
transgressed; ever me-to thou a-goat not gavest, my friends-with I

harikh karᵃtō ralē. Yē bēṭā chhinār-saṅgē tum-chō dhan-kē
merriment making might-be. This son harlots-with thee-of wealth

sãrā pakāalō, jadᵃlō-dāi ilō, yēdᵃlō-dāi nīkō rādhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast

banāy⁴lō.' Tā-chē bābā bōl⁴lō, 'yē bēṭā, tũi sagar din mō-chō
is-given.' *His* *father* *said,* *'O* *son,* *thou* *all* *days* *me-of*

saṅgī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikhi kar⁴tōr
with *art;* *what* *mine* *is* *that* *thine* *is.* *That-of* *merriment* *making-of*

bāt ralī; tu-chō bhāī marā ralō, phēr jib⁴lō; hājā ralō, aur pāv⁴lō.'
affair *was;* *thy* *brother* *dead* *was,* *again* *is-alive;* *lost* *was,* *and* *is-found.'*

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABĪ.

MAH^ARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

सवाल—तुमचो गायेँ माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काजि रहलो मातर डूबे निंह ।

सवाल—माटा डूबे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरून गेलो ।

सवाल—काइ ब्याद धरून रली कि हुनाकी कोह्र मारुन पकाला ।

जवाब—हुनकी काइ ब्याद रोग निह धरे कोनी पुनी मारला तेंबे हुन मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाब—मैँ कसन जाँने ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एबे तुमचो काय बोलतुर असे ।

जवाब— मैँ तो निह मारलेसि । साखीमनके सिखालस अस । मचो माटा-संग झगड़ा ठिन काही होलर निह । मैँ हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये सुचो टंगिया आय । गुने सुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैँ बोकाड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटइ तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो छःमने ये धोती मचो घरे पकाउन दिलो । मैँ बलले, मालिक हुसन निह करा । सुचो उपरे बट्टी एदे । सर्कार मोके फाँसी

देदे। हवलदार बोललो तुह्न माटाकी मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुह्न और माटा मँद पियुन रेलस।

जवाब—मैँ रोज पियेँसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुह्न और माटा पोरा दिने मँद खाते रहस।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचो भाटी थाने निह गेलेसे। सबू फन्दाय।

सवाल—माटाचो मढ़ा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। हसने मैँ पुनी देखूके जाउन रले।

सवाल—माटाके काह्न थाने पुन घाव लागुन रहे।

जवाब—एक घाव टंगियाचो हुनके मुंडे रहली। टूसर हुनके छातीमेँ रहे। हुनचो गागामेँ एक-ठन कटह्न रली, हुता लोह्न होउन रहे। हुतलोले मैँ काही निह जाने॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BĪ.

MAH^RĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō   gāyẽ̄   Mātā nām-chō   gōṇḍ   rah^lō   jē ?
Question.—Your   in-village   Māṭā   by-name   a-Gōṇḍ   lived   what ?

Javāb.—Rah^tō-kājē,   rah^lō,   mātar   ibē   nĩhē.
Answer.—Living-as-to,   lived,   but   now   is-not.

Savāl.— Mātā   ibē   kahã̄   gēlō ?
Question.—Māṭā   now   where   went ?

Javāb.— Kahã̄   nih   jāy.   Hunī   marun   gēlō.
Answer.—Anywhere   not   went.   He   having-died   went.

Savāl.— Kāi   byād   dharun   ralī,   ki   hunā-kē   kōhū   mārun
Question.—Any   disease   having-seized   was,   or   him-to   anyone   having-beaten
pakālā ?
killed ?

Javāb.—Hun-kē   kāi   byād-rōg   nih   dharē ;   kōnī-punī   mār^lā,
Answer.—Him-to   any   disease-sickness   not   seized ;   somebody-else   killed (him),
tēbē   hun   mar^lō.
then   he   died.

Savāl.— Hun-kē   kōn   mār^lō ?
Question.—Him-to   who   killed ?

Javāb.—Maĩ   kasan   jã̄nē.
Answer.— I   how   should-know.

Savāl.—   Sākhī-lōg   bōl^sat   ki,   Mātā-kē   tumhī   mārun-pakālas.   Ēbē
Question.—The-witnesses   say   that,   Māṭā-to   you   have-killed.   Now
tum-chō   kāy   bōl^tur   asē ?
you-of   what   to-say   is ?

Javāb.—Maĩ   tō   nih   mār^lē-ṣē.   Sākhī-man-kē   sikhālas-asa.
Answer.—I   surely   not   have-killed.   The-witnesses   (they-)taught-have.
Ma-chō Mātā-saṅg   jhag^ṛā-ṭhin   kāhī   hōlar   nihē.   Maĩ   hun-kē   kasan
Me-of   Māṭā-with   quarrel   any   become   is-not.   I   him-to   why
mār^tē ?
should-have-killed ?

Savāl.—   Yẽ   ṭaṅgiyā   tum-chō   gharē   nikar^lī ?
Question.—This   axe   your   in-house   was-found ?

Javāb.—Hã   nikarᵃlī;   yĕ   mu-chō   ṭangiyă   āy.   Gunē   mu-chō
Answer.—Yes   was-found;   this   my   axe   is.   So   my
gharē   nikarᵃlī.
in-house   was-found.

Savāl. — Yĕ   ṭangiyā-upᵃrē   lōhū   hōlī-sĕ.
Question.—This   axe-upon   blood   attached-is.

Javāb.—Hã   hōlī-sĕ.   Maĩ   bōkᵃṛā   kōṭᵃlē   gun   hun-chō
Answer.—Yes   attached-is.   I   a-goat   cut (killed)   therefore   its
lōhū   hōlī-sĕ.
blood   was-attached.

Savāl.—Yĕ   kaṭaï   tum-chō   gharē   nikarᵃlī.
Question.—This   cloth   your   in-house   was-found.

Javāb.— Pōlis   havalᵃdār   mō-chō   chhāmᵃnĕ   yĕ   dhōtī   ma-chō
Answer.—The-police   Havildar   me-of   in-presence   this   cloth   me-of
gharē   pakāun   dilō.   Maĩ   balᵃlē,   'mālik,   husan   nih   karā;
in-house   having-thrown   gave.   I   said,   'master,   this-way   not   do;
mu-chō-upᵃrē   badi   ēdē;   Sarkār   mō-kē   phãsī   dēdē.'
me-of-upon   ill-name   will-come;   Government   me-to   hanging   will-give.'
Havalᵃdār   bōlᵃlō,   'tui   Māṭā-kē   mārᵃlīsas;   sabū   lōg   bōlᵃsat,   tō
The-Havildar   said,   'thou   Māṭā-to   hast-killed;   all   people   say,   then
ē-chē-kājē   yĕ   dhōtī   tu-chō   gharē   pakãy-sĕ.
this-of-for-the-sake   this   cloth   thy   in-house   I-have-thrown.

Savāl.— Tui   aur   Māṭā   mãd   piyun   rēlas?
Question.—Thou   and   Māṭā   liquor   having-drunk   were?

Javāb.—Maĩ   rōj   piyĕ̃-sĕ,   maus   punī   khãy-sĕ.
Answer.—I   daily   drink,   flesh   also   I-eat.

Savāl.— Mansā   kalār-chō   mãd-bhāṭī-mē   tui   aur   Māṭā   Pōrā-dinē
Question.—Mansā   kalār-of   liquor-still-in   thou   and   Māṭā   on-Pōrā-day
mãd   khātē   rahas?
liquor   eating   were?

Javāb.— Pōrā-din   mō-chō   mãmã   Guṭṭā   gharē   ralō.   Māṭā-saṅgē
Answer.—On-Pōrā-day   my   uncle   Guṭṭā   in-house   was.   Māṭā-with
Mansā-chō   bhāṭī-thānē   nih   gēlē-sĕ.   Sabū   phandāy.
Mansā-of   still-near   not   I-gone-was.   All   false.

Savāl.— Māṭā-chō   maṛhā   tumī   dēkhᵃlās-asa?
Question.—Māṭā-of   dead-body   you   have-seen?

Javāb.— Gãv-chō   lōg   sabū   dēkhū-kē   jāun   ralā.
Answer.—The-village-of   people   all   to-see   having-gone   were.
Husᵃnē   maĩ   punī   dēkhū-kē   jāun   ralē.
In-the-same-way   I   also   to-see   having-gone   was.

Savāl. — Māṭā-kē   kāi-thānē   pun   ghāv   lāgun   rahē?
Question.—Māṭā-to   what-in-places   again   wound   having-been-applied   was?

Javāb.— Ĕk ghāv ṭaṅgiyā-chō hun-ke muṇḍē rahªlī.   Dusar hun-ke
Answer.—One stroke axe-of him-of on-head was.   Another him-of
chhātī-mẽ rahē. Hun-chō gāgā-mẽ ĕk-ṭhan kaṭaï ralī,   hutā lōhū
the-breast-on was. Him-of body-on one-only cloth was,   on-that blood
hōun rahē. Hutªlō-lē maĩ kāhī nih jānē.
having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Māṭā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Māṭā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Māṭā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Māṭā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Māṭā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Māṭā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Māṭā on the Pōrā[1] day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Māṭā to Mansā's distillery. That is all false.

Question.—Have you seen Māṭā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Māṭā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

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[1] The Pōlā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapadā. Bullocks are exempted from tour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

Ṭh is usually substituted for *ṭ*; thus, *dhăkᵘṭhā*, younger; *vāṭhā*, share.

Cerebral *l* is pronounced as *r*; thus, *mirᵘtē*, is got. In *dzavaḍ*, near, the final *ḍ* is probably written for *ṛ* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Hal'bī of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT. (BHANDARA.)

एका माणसाले दोन लेकरा होते । ल्या पैकी धाकाठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । ल्यान मंग रासित वाठून देलन । मग जुग्या दिसानी लाहान पोया अरधा जमा कीला अन दुर मुलखा मंधी निघून गिला । तेथ जाऊन-सन्यानी आपला पैसा ल्यान उमसपणान उडवलन । अवघा पैसा ल्यान उड-वून-सन्या मंग ल्या गावी महांग पडला । ल्याच्या मधी ल्याले अडचण पडली । तव्हा तो ल्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । ल्यान आपल्या वावरात डूकर चारावाले धाडलन । तव्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस ल्याला वाठलन । ल्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माझ्या बापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुझ्या शिरी पाप केलुन । अज-पासून मी तुझा काही पोया म्हन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मंग उठून बापा जवड गीला । लेकाले दुर पाहून-सन्या ल्याच्या पोठाँत दया आली । धावत जाऊन-सन्या ल्याच्या गयाले पोठारलन मंग ल्याचा चुमा घेतलन । मंग पोया बापाले मंतलन बाबा, मी देवा-पासून अन तुझ्या शिरी पाप केलु होतु । अज-पासून तुझा काँहीं मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोयाले बेस आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ । हा माझा पोया मेला होता अन मंग जिता झाला । तो हवलला होता तो सापलला । मंग ते दोघे-झन अनन्द करू लागले ॥

3 A

ल्या-वकती ल्याचा वडिल पोऱ्या वावरात होता। तिकून घरा-काठी येजन-सऱ्या वाजा अन नाच ऐकलन। एका चाकराले बलाजन-शनी विचारलन, हे का घो। ल्यान सांगिलन का, हा तुझा भाज आला आहे। तुझ्या बापाले हा सुख-रितान मिरला। मंग ल्यान मोठा जेवन कीलन। ल्याले मोठा मंग राग आला, अन घरात जायेना। ल्याचा बाप बाहिर आला ल्याले समजाज लागला। मंग बापाले मंतलन का, इतकें वरस झाले मी तुझी चाकरी करतून। तुझा हुकुम काँहीं मोडलु नाहें। माझ्या संग्या-बरोबर खुशी करावाले तु माले काही बकरा देलास नाहीं। अन यान तुझा समदा पैसा कीजबीज बराबर उडवून देलन बापा-कड आला, सुन ल्याच्यासाठी ल्यान जेवन कीलन। तव्हा बापान पोराले मंतलन, पोरा तु हमेशा माझ्या बराबर आहेस। हा इतकाही मालमता तुझीच आहे। आपुन खुशी करावा हे आपलें काम होते। हा तुझा भाज मेला होता, मंग फिरून जिता झाला। तो दवलला होता तो सापलला॥

[No. 89.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT. (BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōn lēk'rā hōtē. Tyā-paikī dhāk'ṭhā
One man-to two children were. Them-from-among the-younger

bāpā-lē bōl'lā, ' bābā, māl'mattē-tsā dzō vāṭhā āhē, tō ām-tsā dē.'
father-to spoke, 'father, the-property-of what share is, that our give.'

Tyā-na maṅg rāsēt vāṭhūn dēlan. Mag dzugyā disā-nī
Him-by then the-property having-divided was-given. Then a-few days-in

lāhān pōryā ar'dhā dzamā kēlā, an dur mul'khā-mandhī nighūn
the-younger by-son (his-) half together was-made, and far country-into having-gone

gēlā. Tētha dzāūn-sanyā-nī āp'lā paisā tyā-na umas'paṇān udav'lān.
went. There having-gone his-own money him-by riotousness-with was-squandered.

Av'ghā paisā tyā-na uḍ'vūn-sanyā maṅg tyā gāvī mahāṅg
All money him-by having-squandered then that in-village dearth

paḍ'lā. Tyā-chyā madhī tyā-lē aḍ'tsaṇ paḍ'lī. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that

gāv-chyā mōṭhyā mān'sā-chyā-pāsī dzāūn rāhilā. Tyā-na āp'lyā
village-of great man-of-near having-gone lived. Him-by his-own

vāv'rāt ḍūkar tsārāvā-lē dhāḍ'lan. Tavhā ḍūkar phōl khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that

khāvā-nā, an āp'la pōṭh bharāvā, asa tyā-lā vāṭh'lan.
to-eat, and his-own belly should-be-filled, so him-to it-appeared.

Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and

bōl'lā, ' mājhyā bāpā-chyā gharī tsāk'rā-lē pōṭh-bhar rōṭhī khāvā-le
spoke, ' my father-of at-house servants-to belly-full bread eat-to

mir'tē, mī upāśī mar'tun. Mī uṭhūn āp'lyā bāpā-kada
is-obtained, I hungry die. I having-arisen my-own father-to

dzāīn, bāpā-lē manal, " mī Dēvā-pāsī an tujhyā śirī pāp kēlun.
will-go, father-to will-say, " by-me God-near and thy on-head sin was-made.

Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhilu nāī, tu mā-lē
To-day-from I thy at-all son saying remained not, thou me-to

ēkā tsāk'rā par'mānē ṭhēv." ' Maṅg uṭhūn bāpā-dzavaḍ gēlā.
one servant like keep." ' Then having-arisen father-near (he) went.

Lēkā-lē   dur   pāhŭn-sanyā   tyā-chyā   pōṭhā̃t   dayā   ālī.   Dhāvat
The-son-to   far   having-seen   him-of   in-belly   compassion   came.   Running

dzāūn-sanyā   tyā-chyā   garyā-lē   pōṭhārᵃlan;   maṅg   tyā-tsā   tsumā   ghētᵃlan.
having-gone   him-of   neck-to   it-was-embraced;   then   him-of   a-kiss   was-taken.

Maṅg   pōryā   bāpā-lē   mantᵃlan,   'bābā,   mī   Dēvā-pāsūn   an   tujhyā
Then   (by-)the-son   father-to   it-was-said,   'father,   by-me   God-from   and   thy

śirī   pāp   kēlu   hōtu.   Adz-pāsūn   tudzhā   kā̃hī̃   mī   lēkᵃru   nāi.'
on-head   sin   made   was.   To-day-from   thy   at-all   I   child   am-not.'

Maṅg   bāpā-na   tsākᵃrā-lē   sāṅgitᵃlan,   'yā   pōryā-lē   bēs   āṅgᵃḍā
Then   the-father-by   servants-to   it-was-told,   'this   son-to   good   a-coat

āṇūn   ghāl.   Hātā-mandhī   mundī,   an   pāyā-mandhī   dzōḍā   ṭhāk.
having-brought   put.   The-hand-on   a-ring,   and   the-feet-on   a-shoe   put.

Maṅg   āpun   jēūn   khāūn-sanyā   anand   hōū.   Hā   mādzhā   pōryā
Then   we   having-dined   having-eaten   joyful   will-be.   This   my   son

mēlā   hōtā,   an   maṅg   jitā   dzhālā;   tō   davalᵃlā   hōtā,   tō   sāpalᵃlā.'
dead   was,   and   then   alive   became;   he   lost   was,   he   is-found.'

Maṅg   tē   dōghē-dzhan   anand   karū   lāgᵃlē.
Then   they   both-persons   joy   to-do   began.

Tyā-vakᵃtī   tyā-tsā   vaḍil   pōryā   vāvᵃrāt   hōtā.   Tikūn   gharā-kāṭhī
At-that-time   him-of   eldest   son   in-field   was.   There-from   house-near

yēūn-sanyā   vājā   an   nāts   aikᵃlan.   Ēkā   tsākᵃrā-lē   balāūn-śanī
having-come   music   and   dance   was-heard.   One   servant-to   having-called

vitsārᵃlan,   'hē   kā   hō?'   Tyā-na   sāṅgilan   kā,   'hā   tudzhā   bhāū
it-was-asked,   'this   what   is?'   Him-by   it-was-told   that,   'this   thy   brother

ālā   āhē.   Tujhyā   bāpā-lē   hā   sukh-ritān   mirᵃlā.   Maṅg   tyā-na   mōṭhā
come   is.   Thy   father-to   this   safe   was-got.   Then   him-by   great

jēvan   kēlan.'   Tyā-lē   mōṭhā   maṅg   rāg   ālā   an   gharāt
a-feast   was-made.'   Him-to   great   then   anger   came,   and   in-the-house

dzāyē-nā.   Tyā-tsā   bāp   bāhēr   ālā,   tyā-lē   samᵃdzāū   lāgᵃlā.   Maṅg
would-go-not.   Him-of   father   out   came,   him-to   to-entreat   began.   Then

bāpā-lē   mantᵃlan,   kā,   'itᵃkē   varas   dzhālē,   mī   tujhī   tsākᵃrī
the-father-to   it-was-said,   that,   'so-many   years   became,   I   thy   service

karᵃtūn,   tudzhā   hukum   kā̃hī̃   mōḍᵃlu   nāi.   Mājhyā   saṅgyā-barōbar   khuśī
am-doing,   thy   command   ever   was-broken   not.   My   friends-with   delight

karāvā-lē   tu   mā-lē   kāhī   bakᵃrā   dēlās   nāhī;   an   yā-na   tudzhā   samᵃdā
make-to   by-thee   me-to   ever   a-goat   was-given   not;   and   this-by   thy   all

paisā   kīdzᵃbīdz-barābar   uḍᵃvūn   dēlan,   bāpā-kaḍa   ālā,'
money   the-harlots-with   having-squandered   was-given,   the-father-to   came,

mun   tyā-chyāsāṭhī   tyā-na   jēvan   kēlan.'   Tavhā   bāpā-na
therefore   him-of-for   him-by   a-feast   was-made.'   Then   the-father-by

pōrā-lē	mant°lan,	' pōrā,	tu	hamēśā	mājhyā	barābar	āhēs ;	hā
the-son-to	*it-was-said,*	*' son,*	*you*	*always*	*of-me*	*with*	*are ;*	*this*

it°kā-hī	māl°matā	tujhī-<u>ts</u>	āhē.	Āpun	khuśī	karāvā,	hē
so-much	*property*	*thine-alone*	*is.*	*By-us*	*merriment*	*should-be-made,*	*this*

āp°lē	kām	hōtē.	Hā	tu<u>dz</u>hā	bhāū	mēlā	hōtā,	maṅg	phirūn	jitā
our	*duty*	*was.*	*This*	*thy*	*Lrother*	*dead*	*was,*	*then*	*again*	*alive*

<u>dz</u>hālā ;	tō	daval°lā	hōtā,	tō	sāpal°lā.'
became ;	*he*	*lost*	*was,*	*he*	*is-found.'*

Halbas are also found in Bera. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal°bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal°bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhīlī.

The pronunciation is mainly the same as in ordinary Hal°bī. Compare, *balīs* and *bōlīs*, he said ; *bal°hũ*, I will say ; *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī ; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *l* ; thus, *udh°ḍōpanā-na*, riotously ; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na* ; dative, *lā* ; genitive, *kō*, *kā* ; locative, *mā*. Thus, *bā-na āp°lō kām°dār-lā sāṅgīs*, the-father-by his servants-to it-was-said ; *mānus-lā*, to a man ; *mōrō bāp-kā kiti sāl°dār-lā*, to how many servants of my father's ; *jin°gī-kō hissā*, the share of the property ; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhīlī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural ; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son ; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns :—

mī, I.	*tũ*, thou.	*ō*, he (oblique *ōn*).
mī, by me.	*tu-na*, by thee.	*ō-na*, by him.
mō-lā, to me.		*ō-lā*, to him.
mōrō, my.	*tōrō*, thy.	*ō-kō*, his.

Other pronouns are *yō*, this, dative *yē-lā* ; *jē-na*, by whom ; *kãy*, what ?

The verb substantive agrees with Marāṭhī in the present and with Bhīlī in the past tense. Thus, *āhũ*, I am; *āhãs*, thou art; *āhã*, he is; past *hōtō* (and *hōtã*), plural *hōtã*.

The present tense of finite verbs is formed from the present participle. Thus, *marᵃtu*, I die; *bhēṭᵃtē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte*, Gōṇḍi *kiãtã*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōrī marjī mī tōḍyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *dīis*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī*, he released, mentioned above under ordinary Halᵃbī.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is*; thus, *mī karē āhũ*, I have done; *tu-na paṅgat dēyē-āhãs*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhã*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *balᵃhũ*, I shall say. In the plural we find *karᵃbō*, we shall make. Compare Chhattīsgaṛhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lã*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pōṭ bharᵃnō*, the belly should be filled.

Examples of the conjunctive participle are *vãṭ*, having divided; *chalī*, having gone; *kar-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍi *kun*.

For further details the specimen which follows should be consulted.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL^ABĪ.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोंड़े पोया होता । ओका भितरल एक लाहानो पोया
बापला बोलीस बाबा जो जिनगीको हिस्सा मोला आह्व ओ दे । मग ओन ओला
पैसा बाट दीर्ईस । मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी
दूर मुलुखमा चली गयो । आनी वह्वाँ उधडोपनान रह्व-सरी आपलो पैसा गमादींस ।
मग ओन सर्व पैसा खर्चीं भयो बरतु ओन मुलखमा काड पड्यो । ओन-मुड ओ
खाबला मोताब भयो । तब ओ मुलखको एक मानुसक पास जाय-सरी रहेनु ।
ओन ओला डुकर चरबला आपल बावरमा धाडींस । तब डुकर जो फोल खात
होता ओक बरतु ओन आपल पोट भरनो अशो ओला समज्यो । आखीन ओला
कोणी काँह्वीं देर्ईन नही । मग शुध-बरतु आय-सरी बोलीस, मोरो बापका किती
सालदारला पोटभर भाकर मेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो
बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कच्ह्वोको बाहर आनखी
तोरी सामने पाप करे आहुँ । येक पुठ तोरो पोया बलबकी मोला बेस लागत
नही । तोरी एखादे सालबशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या
गयो । तब ओ टूरच आह्वा इतकोमा ओला देख-कुना ओक बापला दया आयी ।
आखीन ओन धाय-कुना ओक गरोमा ह्वात टाकीस वो ओका मुका लेयीस । मग
पोया ओला बलबला लाग्यो, बाबा देवक कह्वेनोको बाहर वो तोरो सामनो मी
पाप करे आहुँ आखीन येक पुठ तोरो पोया बलबला मोला बरो लागत नही । पन
बापन आपलो कामदारला सांगीस चांगलो पांचरून आन-सरी येला पेह्वराव आखीन
ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करबो ।
क्विनकसाठी कीं यो पोया मन्यो होतो तो अब जीतो भयो । वो हराय्यो होतो तो
सपड्यो । तब वे आनन्द करब लाग्या ॥

ओन बेरा ओको मोठा पोया बावरमा होता । मग ओ घर आय-बचा
ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक झनला बलाय-कुना
ओन पुसीस, यो काय आह्वा । ओन ओला सांगीस कीं तोरो भाई आय आह्वा,

आखीन ओ तोरो बापला खुशाल भेंट आहा बल-कुना ओन मोठी पंगत करीस आहा ।   तब ओ राग भर-सरी भीतर जात नी होता । येकसाठी ओको बाप बाहर आय-सरी ओला समजाबला लाग्यो । पन ओन बापला बलीस, देख मी इतको बरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कबकह्नी मी तोड्यो नह्नी । तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँह्नीं शेरीको पिला ह्नी देयेस नह्नी ।   आनी जेन तोरो पैसा किसबीनी संग नास करीस ओ तोरो पोऱ्या आयो तब तुन ओकसाठी मोठी पंगत देंये आहास । तब ओन ओला बलीस पोऱ्या तूँ सारो दिन मोरी संगमा आहास । आखीन मोरी समदी जिंदगानी तोरीच आहा । पन हौस वो खुशी करनो अशो बरी होतो । कहा-कीं तोरो भाई मरो होतो अब श्रो जीतो भयो वो हरऱ्यो होतो श्रो सपड्यो ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BĪ.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar°la ēk lāhānō pōryā
Some-one man-to two sons were. Them-of among one younger son-(by)
bāp-lā bōlīs, 'bābā, jō jin°gī-kō hissā mō-lā āvha
the-father-to it-was-said, 'father, which property-of share me-to may-come
ō dē.' Mag ō-na ō-lā paisā bāṭ dīis. Mag thōḍa
that give.' Then him-by him-to money having-divided was-given. Then few
divas-mā lāhānō pōryā sam°dō paisā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-having far country-
mā chalī gayō. Ānī vahã̄ udh°ḍōpanā-na rah-sarī āp°lō paisā
in having-gone went. And there riotousness-with lived-having his money
gamā-dīs. Mag ō-na sarva paisā khar°chī bhayō-bar°tu ōn
squandering-was-given. Then him-by all money having-spent became-after that
mulukh-mā kāḍ paḍyō. Ōn-muḍa ō khāb-lā mōtāb bhayō. Tab ō
country-in famine arose. Therefore he eating-for wanting became. Then that
mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu. Ō-na ō-lā ḍukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
charab-lā āp°la bāvar-mā dhāḍīs. Tab ḍukar jō phōl khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
ō-ka bar°tu ō-na āp°la pōṭ bhar°nō aśō ō-lā samajyō, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
ō-lā kōṇī kã̄hī̃ dēīna nahī. Mag śudh-bar°tu āy-sarī bōlīs, 'mōrō
him-to anyone anything gave not. Then sense-on come-having he-said, 'my
bāp-kā kitī sāl°dār-lā pōṭ-bhar bhākar bhēṭ°tē, ānī mī upāśī
father-of how-many servants-to belly-full bread is-got, and I with-hunger
mar°tu. Mī uṭh-sarī āp°lō bāp-ku dyā jāhũ ākhīn ō-lā bal°hũ,
am-dying. I arisen-having my father-of near will-go and him-to will-say,
"arē bābā, mī Dēv-kō kahyō-kō bāhar ān°khī tōrō sām°nē pāp karē-āhũ.
"O father, I God-of word-of outside and of-thee before sin done-have.
Yē-ka puḍha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
ēkhāḍē sāl-baśā sarīkō ṭhēv."' Mag uṭh-sarī āp°lō bāp-ku dyā gayō.
one house-dweller like keep."' Then arisen-having his father near he-went.

Tab   ō   dūra-ch   āhā,   itᵃkō-mā   ō-lā   dēkh-kunā   ō-ka   bāp-lā   dayā   āyī,
Then   he   far-indeed   is,   that-in   him   seen-having   his   father-to   pity   came,
ākhīn   ō-nā   dhāy-kunā   ō-ka   garō-mā   hāt   ṭākīs,   vō   ō-kā   mukā   lēyīs.
and   him-by   run-having   his   neck-on   hand   was-thrown,   and   him-to   kiss   was-taken.

Mag   pōryā   ō-lā   balab-lā   lāgyō,   'bābā,   Dēv-ka   kahēnō-kō   bāhar   vō
Then   the-son   him-to   tell-to   began,   'father,   God-of   word-of   outside   and
tōrō   sāmᵃnō   mī   pāp   karē-āhū̃,   ākhīn   yē-ka   puḍha   tōrō   pōryā   balab-lā
of-thee   before   I   sin   done-have,   and   this-of   after   thy   son   to-say
mō-lā   barō   lāgat   nahī.'   Pan   bāp-na   āpᵃlō   kāmᵃdār-lā   sāṅgīs,
me-to   fitness   attaching   is-not.'   But   the-father-by   his   servants-to   it-was-said,
'chāṅgᵃlō   pāṅghᵃrūn   ān-sarī   yē-lā   pēhᵃrāv,   ākhīn   ō-ka   bōṭ-mā   mundī
'good   cloth   brought-having   this-to   put-on,   and   his   hand-on   ring
vō   pāy-mā   jōḍā   ghāl.   Mag   āpūn   khāy-pīyī-kunā   majā   karᵃbō.
and   foot-on   shoe   put.   Then   we   eaten-drunk-having   merry   shall-make.
Kēn-kasāṭhī,   kī̃   yō   pōryā   maryō   hōtō,   tō   ab   jītō   bhayō;   vō
What-of-for,   that   this   son   dead   was,   he   now   living   became;   and
harāpyō   hōtō,   tō   sapaḍyō.'   Tab   vē   ānand   karab   lāgyā.
lost   was,   he   was-found.'   Then   they   joy   to-make   began.

Ōn   bērā   ō-kō   mōṭhā   pōryā   bāvar-mā   hōtā.   Mag   ō   ghar   āy-baryā
That time   his   eldest   son   field-in   was.   Then   he   house   coming-time-at
ō-na   bājā   va   nāch   āyᵃkīs.   Tab   kāmᵃdār-bhitar-kō   ēk-jhan-lā   balāy-
him-by   music   and   dance   was-heard.   Then   servants-among-of   one-man-to   called-
kunā   ō-na   pusīs,   'yō   kāy   āhā?'   Ō-na   ō-lā   sāṅgīs   kī̃,
having   him-by   it-was-asked,   'this   what   is?'   Him-by   him-to   it-was-said   that,
'tōrō   bhāī   āy-āhā,   ākhīn   ō   tōrō   bāp-lā   khuśāl   bhēṭē-āhā   bal-kunā   ō-na
'thy   brother   come-is,   and   he   thy   father-to   safe   joined-is   said-having   him-by
mōṭhī   paṅgat   karīs-āhā.'   Tab   ō   rāg   bhar-sarī   bhītar   jāt   nī
big   feast   made-is.'   Then   he   (with-)anger   been-filled-having   inside   going   not
hōtā.   Yē-kasāṭhi   ō-kō   bāp   bāhar   āy-sarī   ō-lā   samᵃjāb-lā   lāgyō.   Pan
was.   This-of-for   his   father   outside   come-having   him-to   entreat-to   began.   But
ō-na   bāp-lā   balīs,   'dēkh, mī   itᵃkō   barīs-kō   tōrī   chākᵃrī   karᵃtu,
him-by   father-to   it-was-said,   'see, I   so-many   years-of   thy   service   am-doing,
ākhīn   tōrī   marjī   kabᵃkahī   mī   tōḍyō   nahī.   Tarī   mī   āpᵃlē
and   thy   order   ever   (by-)me   was-broken   not.   But   (by-)me   my
gaḍī   barōbar   majā   karᵃnō   yē-kasāṭhī   mō-lā   kā̃hī̃   śērī-kō   pilā
friends   with   feast   should-be-made   this-of-for   me-to   ever   goat-of   young
hī   dēyēs   nahī.   Ānī   jē-na   tōrō   paisā   kisᵃbīnī-saṅg   nās-karīs,
even   was-given   not.   And   whom-by   thy   money   harlots-with   spent-was-made,
ō   tōrō   pōryā   āyō,   tab   tu-na   ō-kasāṭhī   mōṭhī   paṅgat   dēyē-āhās.'
that   thy   son   came,   then   thee-by   his-sake-for   big   feast   given-is.'

Tab ō-na ō-lā balis, 'pōryā, tũ sārō din mōrō sang-mā āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,

ākhīn mōrī sam°dī jind°gānī tōrī-ch āhā. Pan haus vō khuśī
and my all property thine-indeed is. But glad and merry

kar°nō aśō barō hōtō, kahā-kĩ tōrō bhāī marō hōtō, ab ō
should-be-made so fit became, because thy brother dead was, now he

jītō bhayō; vō harapyō hōtō, 'ō 'sapadyō.'
alive became; and lost was, he was-found.'

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.										Number of Bhunjiās.
Hoshangabad	•	•	•	•	•	•	•	•	•	1
Raipur	•	•	•	•	•	•	•	•	•	6,186
Sambalpur	•	•	•	•	•	•	•	•	•	9
Patna	•	•	•	•	•	•	•	•	•	26
Kalahandi	•	•	•	•	•	•	•	•	•	107
							Total		•	6,329

According to Sherring's *Hindu Tribes and Castes, iii*, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍs.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal°bī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē ;* thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns ; thus, *mā-chō*, my ; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal°bī suffixes *kē, kō, kā ;* thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattīsgaṛhī *ch*, Marathi *ts ;* and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun ;* thus, *hun-hārā*, he. Compare Chhattīsgaṛhī *har*.

The inflection of verbs is mainly the same as in Hal°bī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am ; *tū-chō āchhat*, thou art ; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense ; thus, *kar°nī*, I did ; *bainī* and *bainīt*, he became ; *gavāy°nī*, he was lost. The final *s* in *uṛāy°lās*, he squandered, is probably due to the influence of Chhattīsgaṛhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent ; thus, *bāpus-nē*

dhan dīlō, the father gave his property. But we just as often find instances such as *bābū bã̄ṭā nīlā*, the son took his share.

In the future we may note forms such as *jāidē*, I will go ; *guthiyābã̄*, I will say. *Khāvan*, let us eat ; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bī.

[No. 9l.]

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

HALᴬBĪ.

Bhunjiā Dialect.　(District Raipur.)

काचो मानुषके टू-झन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होद्‌ला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुद्‌लो। अरु हुवे देसे रहवद्‌यामें गोटेक लगे जाहुन रहुनाछे जोन हुनानचो अपलो खितो बरहा चराओँके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोट भरुन चाहलो। हुँनाके माँगनी कोने नही देंई। तपहर हुन सुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु मुद्‌द भूखे मरत आछे। मुद्‌द बाबा-लगे उठून जाइद्‌द, अरु गुठियाबाँ ये बाबा, मुद्‌द बैकुन्ठ उल्टा अरु तूचे लगि पाप करुना-छे। यदायेँ मुद्‌द तूचो बेटा कहून लायक नही आये। जिसोँ कमाहाका ठेवलिस हुसोद्‌द मोको ठेव। मने गोखून उठून बाबा लगे गीला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो टोंटरा पुटारलो अरु चूमलो। बाबू हुनाके गोठिया-यलो ऐ बापुस, मुद्‌द बैकुन्ठ उल्टा अरु तूचे ठावँ पाप करुनाछे। यदायेँ मुद्‌द तूचो बेटा कहून लायक नही आये। बाबाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुद्‌री पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीँ खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बेनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुन-हारा खुश्री करला-चो॥

बड़े बाबू खेते रहला। अरु घरके ठावे एद्‌ला बाजा अरु नाच गर-जली ताके सुनीला। हुनाचो कमाहामसे गोटेकके पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एद्‌ला। तुमचे बाबाने बनक बनक खवायला

काँई के हुनाचो बने पायला। ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नी गीला। तपहर हुनाचो बापुस बाहिर आयलो हुनाकी मनाझ- के लागलो। हुनहारा बाबासें बोलला, बाबा मुद्द तुमचे इतने बरस सेवा करनी अरु तुमचे कहें चलनी। तूचो मोकी मेड़ी पीला खाजको कभू ना दीलास, कि मुद्द अपिलो मीत संगे खुशी करून रहतो। तुमचे छोटा बाबू जो किसबी संग रहलो, अरु जमा धनकी उड़ायलास वो दाँय आइला तो बनक बनक खवायलो। बाबा गोठियायला ए बाबू तूचो माचो साथि आछत अरु माचो सबै तूचो आछै। तूचो छोटे भाई एइला, खुशी होजँन ठाहा। काँई के तूचो भाई मरला बैनीत हारा जिह्ला, गवायनी फेर मिललो॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^BĪ.

BHUNJIÃ DIALECT. (DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hũ-chō chhōṭē bābū
A-certain man-of two-persons sons were. Them-of the-younger son

bābā-sē bōl^lā, 'ai bābā, dhan-sē jō mā-chō bãṭā āchhē,
the-father-to spoke, 'O father, the-wealth-from what my share is,

sō mā-chuk dēhã.' Tap^har bāpus-nē hunā-kē ap^lō dhan
that me-to give.' Then the-father-by them-to his-own wealth

bāṭūn dīlō. Jūgā din nō hōilā chhōṭē bābū bãṭā
having-divided was-given. A-few days not became the-younger son the-share

nīlā aru baṛē dhūr gãva basũ gēlā. Hũthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-

mē̃ din kāṭh^lō, āp^lō dhan. uṛālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property

uṛāvūn-chuk^lō tap^har un dēsē baṛō dukāl paṛ^lō, aur hun-hārā
had-squandered then that in-country mighty famine fell, and he

kaṅgāl huilō. Aru huvē dēsē rah^vaïyā-mē̃ gōṭēk lagē
a-beggar became. And he in-country the-inhabitants-among one near

jāhūn rahunā-chhē. Jōn hunān-chō ap^lō khētō bar^hā
having-gone lived. By-whom him-to his-own into-field swine

charāõ̃-kē paṭhālō; aru hun phal jin bar^hā khānā-chhē, ap^lō
feeding-for was-sent; and those fruits which the-swine eating-were, his-own

pōṭ bharūn chāh^lō. Hũnā-kē mãg^nī kōnē nahī dēī. Tap^har
belly to-fill he-wished. Him-to alms anybody not gives. Then

hun sudh kar^lō; aru guṭhiyān, 'mā-chō bābā lagē bahut
by-him senses were-made; and said, 'my father near-to many

kamāhā-kō pōṭ-sē āgar khāũ-kē milat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying

āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābã, "yē bābā,
am. I father-near having-arisen will-go, and will-say, "O father,

mui baikunṭha ul^ṭā, aru tū-chē lagē pāp karunā-chhē. Yadāyē̃
by-me heaven against, and thee-of near sin done-is. Henceforth

mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisõ kamāhā-kā thēv^lis,
I thy son to-be-called worthy not am. As the-servants thou-keepest,

husōi mō-kō thēv."' Manē gōkhūn uṭhūn bābā lagē
so . me keep."' In-mind having-thought having-arisen the-father near

gēlā. Bābā-nē chhōṭē bābū-lā dhŭr-sē ētē lāhªlā,
he-went. The-father-by the-younger son-to distance-from coming it-was-seen,

mayā lāgªlā, aru dhã̄vªtē gōlō, hunā-chō ṭȭṭªrā puṭārªlō, aru
compassion came, and running he-went, him-of neck embraced, and

chŭmªlō. Bābū hunā-kē gōṭhiyāyªlō, 'ai bāpus, mui baikunṭha ulªṭā
kissed. The-son him-to said, 'O father, I heaven against

aru tū-chē ṭhāvẽ pāp karunā-chhē. Yadāyẽ mui tū-chō bēṭā kahūn
and thee-of near sin done-is. Therefore I thy son to-be-called

lāyak nahī āyē.' Bābā-nē kamāhā-sē kahªlō, 'achchhā
worthy not am.' The-father-by the-servant-to it-was-said, 'good

chhidāhī ānā, aru pahirāvā; aru ãguṭhī-mẽ mudªrī pahirāvā; aru
robe bring, and put-on; and the-finger-on a-ring put; and

gōṛē panªhī pahirāvā. Tapªhar amhĩ khāvan, aru sukhē rahan.
on-foot a-shoe put. Then we will-eat, and happy will-be.

Yō-hārā mā-chō bābū āhē, hun-hārā marªlā bainī, ēdāy jīlā; mā-chō
Because my son is, he dead was, now revived; my

bābū gavāyªnī, phēr milªlō.' Hun-hārā khuśī karªlā-chō.
son was-lost, again was-found.' They merriment made-indeed.

Baṛē bābū khētē rahªlā. Aru ghar-kē ṭhāvē ēilā, bājā
The-eldest son in-the-field was. And the-house-of near he-came, music

aru nāch garajªlō, tā-kē sunīlā. Hunā-chō kamāhā-ma-sē gōṭēk-kē
and dance sounded, that he-heard. His servants-among-from one-to

pūchhªlā, 'hun kāy āchhē?' Kamāhā gōṭhiyāyªlō, 'tum-chō bhāī
he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother

ēilā. Tum-chē bābā-nē banak banak khavāyªlā; kã̄ī-kē hunā-chō
came. Thy father-by good good feast-is-given; because-that him

banē pāyªlā.' Yē bāt sunūn baṛē bābū ris hōyªlā, aru
safe he-received.' This thing having-heard the-elder son angry became, and

bhītar nō gēlā. Tapªhar hunā-chō bāpus bāhir āyªlō, hunā-kē manāū-kē
inside not went. Then him-of the-father out came, him-to entreat-to

lāgªlō. Hun-hārā bābā-sē bōlªlā, 'bābā, mui tum-chē itªnē
began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many

baras sēvā karªnī, aru tum-chē kahē chalªnī. Tū-chō mō-kē bhēṛī-
years service was-done, and thee-of order was-obeyed. You me-to sheep-

pīlā khāū-kō kabhū nā dīlās, ki mui apilō mīt-saṅgē khuśī
young-one eating-for ever not gave, that I my-own friends-with merriment

karūn rahªtō. Tum-chē chhōṭā bābū jō kisªbī saṅg rahªlō,
having-made might-have-been. Thy younger son who harlots with lived,

aru jamā-dhan-kē uṛāyªlās, vō dãy āilā, tō banak banak
and property squandered, he when came, then good good

khavāyªlō.' Bābā gōṭhiyāyªlā, 'ē bābū, tū-chō mā-chō sāthē āchhat;
feast-is-given.' The-father said, 'O son, thou me-of with art;

3 c

aru mā-chō sabai tū-chō āchhai. Tū-chō chhōṭē bhāī ēilā,
and *my* *all* *thine* *is.* *Thy* *younger* *brother* *came,*

khuśī hōū̃n ṭhāhā, kāī-kē tū-chō bhāī marⁿlā bainīt,
delight *having-become* *was-right,* *because* *thy* *brother* *dead* *was,*

hārā-jillā; gavāyⁿnī, phēr milⁿlō.'
he-alive-is; *was-lost,* *again* *is-found.'*

NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891:—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal\ᵃbī.

The phonetical system is the same as in Hal\ᵃbī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē, k, kō, kā,* and *lā;* thus, *bāp-kē,* to the father; *būbā-kā,* to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal\ᵃbī *sē* and *lē;* thus, *dhan-sē,* from the property; *dhŭr-bē,* from far off. In the genitive the ordinary Hal\ᵃbī suffixes are used; thus, *nāch-kō,* of dancing; *dēś-kē,* of a country. Note also forms such as *mānē-chā,* of a man; *dayā-kar\ᵃlō bad\ᵃlā,* return for compassion. In the plural we find Chhattīsgaṛhī forms such as *mitān-saṅgē,* with my friends.

'My' is *mō-chō, mā-chō,* and *mērē;* 'this' is *yē* and *yō,* genitive *ih-chō,* etc.

The verb substantive is inflected as in Hal\ᵃbī; thus, *āsē,* he is; *rah\ᵃlō, rah\ᵃlē, rah\ᵃlā,* he was. Peculiar forms are *āsat,* thou art; *rah\ᵃbō,* he was.

The past tense of finite verbs is formed as in Hal\ᵃbī; thus, *chāhō,* he wished; *gailō,* he went; *ṭār\ᵃlē,* I transgressed; *kar\ᵃbẽ,* I did. Note forms such as *hãsīdā,* he laughed; *karindā,* I did; *ilis,* he came; *dilās,* he gave, etc.

Instances of the future are *jāïndē,* I will go; *sāṅghŭndē,* I will say; *dēh\ᵃchō,* I will give. Note also forms such as *khād\ᵃlŭ̃,* let us eat; *pīlŭ̃,* let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL\ᵃBĪ.

Nāharī Dialect.   (Kanker.)

SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत । हूने धूली कड़हा बूबाका सांघलो, ऐ बूबा, धनसे जो बाँटो हो हुन मके देय । पन्हाय हुन हुनाक आपला धन

बाटून दिली । खूबै दिन नई होऊन रहलो कि धूली कड़हा सबो इकठावलो
टूर देश निकरून गैलो, और हुवाँ अडरापन करलो । सब मालक उड़ाऊन दिलो ।
जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और
हुन देशकी बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय
चराऊँक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो ।
कोन्हा कई नई दीलास । तब चेत करलो और अपनेय बोललो , मेरे बूबा
घरे कमैया ठोबलास खादलो सबन-बोरी बाचलो और मई भूखे मरिटाहा ।
इथाबे उठून बूबा-लग जाई दे और हुनकी सांघून्दे, ऐ बूबा, संसार-बाहिरी
पाप करबें अन तुचे पुरहे पाप करबें । मैं तुचे बेटा कहतले नौहौं । माचो हुन
नौकार-बराबर करूक । तब हुन उठून बूबा-बग गैलो । पर हुन खूबै धूरबे देखून
मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो , ए बूबा
संसार-बाहिरी पाप करबें अन तुचे पुरहे पाप करबें । मैं तुचे बेटा कहतबे
नौहौं । फेर बूबा बोललो अपलो नौकार अच्छा कपड़ा निकराला हुनाक
निसावा । और हुनाक हाथामें मुद्दो अन खाटेले आवा पाहनीले । अन हमी
खादलूं पीलूं आनन्द करलूं । काय किं माचो कड़हो मरू रहलो फेर जीवलो
पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाची बड़े कड़हा बेड़े रहलो । और जब हुन येते बखत घरे लघे
अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकार आसे
हुनाक पूछा कि यो काई आय । हुन हुनाक बोललो, तुचो दादा इलो आसे
अन तुचो बूबा अच्छा खादलो, काई कि हुनाक कड़हो नंगत आसे । प
हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो बूबा
बाहिर इलो अन मनावलो । हुन बापके जवाब दीले, देख इतरो बरसे तुचो
सेवा करिंदा अन कमे तुचा बातक नई टारले । अन कभी बोकड़ो-कड़हो
नी दिविस कि आपन मितान-संगे खुशी करतूं । फेर तुचो कड़हो तुचो धनक
बाद्दला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खाट्वा । बूबा हुनाक
बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो
आय । फेर आनन्द करा खुशी करूँक चाहिबा ; काय कि ये तुचो दादा मरल
रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL·BĪ.

NĀHARĪ DIALECT. (STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kŏnhŭ mānē-chā dŏ kaṛᵃhā āsat. Hūnē dhūlī kaṛᵃhā būbā-kā
Certain man-of two sons were. Them-from small son father-to

sāṅghᵃlō, 'ai būbā, dhan-sē jō bãṭō hō hun ma-kē dēy.'
said, 'O father, wealth-from which share is that me-to give.'

Panhãy hun hunā-k āpᵃlā dhan bãṭūn dilī. Khūbai din
Then he him-to his-own wealth having-distributed gave. Many days

naī hōun rahᵃlō ki dhūlī kaṛᵃhā sabō ikaṭhāvᵃlō
not having-become remained that the-small son all gathered-together

dūr-dēś. nikᵃrūn gailō, aur huvã aḍᵃrāpan karᵃlō, sab
far-country-(to) having-started went, and there bad-conduct did, all

māl-ka uṛāun dilō. Jabaī urakᵃlō hun dēś-mẽ khūb
wealth having-squandered gave. When spent that country-in much

dukāl paḍᵃlō, aur hun garīb hōlō; aur hun dēś-kē basᵃlō
famine fell, and he poor became; and that country-of living

mānē ekᵃlō gharē rahᵃlo. Hunē hun apᵃlōy khēt sŏrōy charāũ-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze

paṭhāvᵃlō, aur hun sŏrōy khāt rahᵃlō hunā-chō puṭō bharᵃlō bhāvᵃlō.
was-sent, and he the-swine eating remained that-from belly filling he-wished.

Kŏnhā kaī naī dīlās. Tab chēt karᵃlō aur apᵃnēy bōlᵃlō, 'mērē
Anybody anything not gave. Then sense he-did and himself said, 'my

būbā gharē kamaiyā ṭhŏbᵃlās, khādᵃlō saban-vōrī bāchᵃlō, aur maī
father in-house workers kept, eating all-of it-remained, and I

bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāīndē aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to

sāṅghŭndē, "ai būbā, sansār-bāhirī pāp karᵃbẽ an tu-chē-purᵃhē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin

karᵃbẽ. Maĩ tu-chē bēṭā kahat-lē nau-haũ. Mā-chō hun naukar-barābar
I-did. I thy son to-be-called not-am. Me-to that servant-like

karūk.' Tab hun uṭhūn būbā-bag gailō. Par hun khūbai
do.' Then he having-arisen father-near went. But he much

dhūr-bē dēkhūn mayā karūn aur parāun tŏṭᵃrē
far-from having-seen kindness having-done and having-run on-the-neck

laṭᵃkūn chūmᵃlē. Karᵃhā bāp-kē bōlᵃlō, 'ē būbā,
having-hung kissed. The-son the-father-to spoke, 'O father,

sansār-bāhirī pāp karᵃbē̃ an tu-chē-purᵃhē pāp karᵃbē̃. Maĩ
the-world-against sin I-did and thee-of-before sin did. I

tu-chē bēṭā kahat-bē nau-haũ.' Phēr būbā bōlᵃlō apᵃlō naukar,
thy son to-be-called not-am.' Again the-father said his-own (to-)servants,

'achchhā kapᵃṛā nikᵃrā-lā hunā-k nēsāvā; aur hunā-k hāthā-mē̃
'good cloth take-out him cause-to-put-on; and him-to the-hand-in

muddō an khāṭē-lē āvā pāhᵃnīlē, an hamī khādᵃlũ pīlũ
a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink

ānand karᵃlũ. Kāy-kĩ mā-chō karᵃhō marū rahᵃlō, phēr jīvᵃlō; pakāyē
joy will-do. Because my son dead was, again lived; lost

rahᵃlē, phēr milᵃlō.' Tab hun khuśī lāgᵃlō.
was, again is-found.' Then to-him gladness was-attached.

Hunā-chō baṛē karᵃhā bēṛē rahᵃlō. Aur jab hun yētē
His elder son in-the-field was. And when he coming

bakhat gharē-laghē ãvarᵃlō, tab mādar-chō nāch-chō kulᵃhār sunᵃlō. Tab
time house-near arrived, then music-of dance-of noise he-heard. Then

hun āpᵃlā naukar āsē hunā-k pũchhā ki, 'yō kāī āy?' Hun
he his-own servant was him-to asked that, 'this what is?' He

hunā-k bōlᵃlō, 'tu-chō dādā ilō āsē, an tu-chō būbā achchhā
him-to said, 'thy brother come is, and thy father good (things)

khādᵃlō, kāī-ki hunā-k karᵃhō naṅgat āsē. Pa hun ris karᵃlō
ate, because-that him-to son well is. But he anger made

aur bhītar jāũ-k irādā nī rahᵃlō. Hunā-chō būbā bāhir ilō an
and inside go-to wish not was. Him-of father outside came and

manāvᵃlō. Hun bāp-kē javāb dīlē, 'dēkh, itᵃrō barᵃsē
entreated-(him). He the-father-to reply gave, 'look, so-many years

tu-chō sēvā karindā, an kabhē tu-chā bāt-ka naī ṭārᵃlē, an kabhī
thy service I-doing, and ever thy word-to not transgressed and ever

bōkᵃṛō-karᵃhō nī divis ki āpan mitān-saṅgē khuśī karᵃtũ. Phēr
goat-child not gavest that my-own friends-with gladness I-might-have-done. Then

tu-chō karᵃhō tu-chō dhan-k bāilā-saṅgē khādᵃlō, jisē ilis tisē tumī
thy son thy wealth-to women-with ate, as came so you

achchhā khādᵃvā.' Būbā hunā-k bōlᵃlō, 'ai karᵃhō, tū mā-chā-
good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-

saṅga sagārē din āsat; jō-kitᵃnā āse tu-chō āy. Phēr ānand
with all days art; whatever is thine is. Then gladness

karā khuśī karũk chāhibā; kāy-ki yē tu-chō
having-done merriment to-make was-proper; because-that this thy

dādā marᵃla rahᵃlā, phēr jīvᵃlē; pakāyē rahᵃlō, phēr milᵃlō.'
brother dead was, again lived; lost was, again is-found.'

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BĪ.

Nāharī Dialect.

(Kanker.)

Specimen II.

एकलो बाघेडो कोनटा बनमेँ पडदो सोववो । हुरहा खुबसे उँचेलो हुनाचो
पास आपलो बीलमेसे निकरलो । हुन आरोसे बाघेडो उठलो और हुनाचो
डौलो एकले उचेलो-पर हुरहा पडलो । रीसमेँ ऐना बाघेडोने हुन उचेलोको
बीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर
देख । हमचो मारीदासि आपले किया बडाई होलो । इहचो सुनलो बाघेडोने
उचेलोकी छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमेँ आपलो इहचो
दाया-करलो बदला देहचो । इहचो सुन बाघेडो हाँसीदा बन किन्ट्रो परा-
वतो । अतकी दिन आसे हुन बनकी-लघे रहिया फाँदो लगावलो । बाघेडो
फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । बाघेडेने फाँदोसे निक-
रूनकी खुबे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो ।
हुन उचेलोने जेनला बाघेडो छाडून रहलो हुन गागलो सुनलो । हुन उचेलो
बाघेडोकी गागलो चिन्हलो खोजते२ हुन ठौरवा अयरलो जहाँ बाघेडो फाँदामेँ
पडून रहबो । हुन उचेला आपली दातोसे फाँदिको काटलो बाघेडो
छोडाजन दिलो ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BĪ.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk^lō bāghēḍō kōn^ṭā ban-mẽ paḍ^dō sōv^vō. Hur^hā
One tiger a-certain forest-in lying sleeping-was. Suddenly

khub^sē ŭchēlō hunā-chō pās āp^lō bīl-mē-sē nikar^lō. Hun
many mice him-of near their-own hole-in-from came-out. That

ārō-sē bāghēḍō uṭh^lō aur hunā-chō ḍaulau ēk^lē uchēlō-par hur^hā
noise-from the-tiger arose and his paw one mouse-on by-chance

paḍ^lō. Rīs-mẽ ainā bāghēḍō-nē hun uchēlō-kō bīdhānā chāhō.
fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.

Uchēlō-nē ar^jī kar^lō, 'āp^lō tu-chō vōr aur mō-chō vōr dēkh.
The-mouse-by request was-made, 'you your direction and my direction see.

Ham-chō mārīdā-sē āp^lē kēyā badāī hōlō. Ih-chō sun^lō bāghēḍō-nē
Our killing-from your what greatness will-be. This heard the-tiger-by

uchēlō-kē chhāḍūn dilō. Uchēlō-nē arjī kar^lō,
the-mouse-to having-left was-given. The-mouse-by statement was-made,

'kōn-ṭā din-mẽ āp^lo ih-chō dāyā-kar^lō bad^lā dēh^chō.' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give.' This

sun bāghēḍō hãsīdā, ban kindrō parāvatō. At^kē din āsē
having-heard the-tiger laughed, forest roaming ran. A-few days were

hun ban-kē laghē rahiyā phãdō lagāv^lō, bāghēḍō phās^lō. Hun
that forest-of near inhabitants a-net fixed, the-tiger caught. He

hun-kō gāy-bailō kathē mārat rahilō. Bāghēḍē-nē phãdō-sē
their cows-and-oxen sometimes killing was. The-tiger-by the-net-from

nik^rūn-kē khubē chāh^lō, nik^rūn nā sak^lō. Hun dukhī
coming-out-for much wished, come-out not could. He troubled

hōv^lē khubē gāg^lō. Hun uchēlō-nē jēn-lā bāghēḍō chhāḍūn rah^lō
having-become much roared. That mouse-by which-to the-tiger having-left was

hun gāg^lo sun^lō. Hun uchēlō bāghēḍō-kē gāg^lō chinhalō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,

khōj^tē-khōj^tē hun ṭhaur^vā ayar^lō jahã bāghēḍō phãdā-mẽ paḍūn
searching-searching that place reached where the-tiger net-in having-fallen

rah^abō.	Hun	uchēlō	āp^alō	dātō-sē	phã̄dē-kō	kāṭ^alō	bāghēḍō
was.	*That*	*mouse*	*its-own*	*teeth-by*	*the-net-to*	*cut*	*the-tiger*

chhōḍāūn	dilō.
having-released	*gave.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KÃWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kãwãr. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows :—

Name of District or State.	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Rairakhol	13
Sonpur	28
Patna	375
Kalahandi	338
TOTAL	7,817

It will thus be seen that they are found in every Oṛiyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.[1]

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgar: Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Halʰbī. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgaṛhī, Oṛiyā and Marāṭhī are mechanically mixed together. There is even less of

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[1] In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Halᵃbī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form hunā-chē, from the demonstrative pronoun hun, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍs in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Halᵃbī, and closely akin to Chhattīsgaṛhī. Compare kāī-jāt, some one; bã̄ṭā, share; āchhē, is.

The inflection of nouns also agrees with Halᵃbī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, dēś-mẽ, in a country; majur-kō, to the servants.

The usual case suffixes are,—

Instr. nē.
Dat. kō.
Abl. sē.
Gen. kē, kā, dē.
Loc. mẽ.

Thus, abhār-kē ulᵃṭā, against Heaven; nāchā-dē śabad, the sound of dancing; apan-kā gāgᵃrā, your son.

The personal pronouns usually take the plural form; thus, am, I. They form their genitive by adding chō, chā, or chē; thus, ām-chō kaᵣᵃhō, my son; tum-chō sāmᵃnē, before you; tum-chā bhāud, your brother; tum-chē chākᵃrī, your service. 'My' is, however, also mōr; thus, mōr bã̄ṭā, my share.

'He' is hun, to which har, ar, and ā are usually added; thus, hun-har, he; hunar-sē, from him; hunā-chē, his. Har is borrowed from Chhattīsgaṛhī.

The verb substantive is formed from the bases hō and āchh; thus, hō, he is; āchhē, thou art, he is, and they are. The form āchhat, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix dē which plays a great rôle in the conjugation of the finite verb in Halᵃbī is also frequent in Kamārī. Thus, karūndē, I do; marūndē, I am dying; jāūndē, I will go; bōlūndē, bōlādē, and baldē, he said. Instead of dē we also find dī; thus, dukāl paṛē-dī, a famine arose; dēv-dī, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding iyā, and sometimes by adding lā; thus, chumbiyā, he kissed; miviyō, he was found; jālā and jālō, he became; bāp-nē hu-sē dēkhiyā, dayā kēlā, the father saw him and had compassion. Forms such as tum-chā hukam na ṭārũ, I did not transgress your command; bhītar nahĩ yā, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as khāvã̄, I will eat; bōlᵃvã̄, I will say, also occur in Halᵃbī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, khātō, to eat (Halᵃbī); karũ, to do (Marāṭhī); charāun, in order to tend (mixture of Chhattīsgaṛhī and Marāṭhī); kayānī, to be called; karā-dē, to do; hã̄kār-kē, having called (Chhattīsgaṛhī); uṭhūn, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāṭhī; thus, *nisāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

काई जात मानुसकी टू गागरा आछे । एह्र-सोय ड्रघलीने बाबासे
बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे । तब बाबा
हुन्हरको अपन धन बाँटिया । जुगे दिन न टह्ना कि ड्रघली गागरा जमा
माल इकट्ठा कर धूर देश गला । और वहाँ फांदी संग दिन गुतिया अपनो
माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें
बड़ा दुकाल पड़ेंदी और हुन्हर भिखारी जाला । और हुन देशकी ठीला-
में एक लगे गीला ठीला जोन हुन्हरको अपन खिते बरह्ना चराउन बोया । और
हुन्हर हुन फोसे बरह्ना खायदी अपने पोट खावाँ बोलून्दे । क्यों हुँसे कोई कुछ
न देवदी । तब हुँसे चेत हेलो और खोखर्द्दी, आमचो बापकी लगे कीधी मजूर-
को खातो कौंरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन
बाबा लगे जाजन्दे और बोलवाँ कि हो बाबा अम अभांरकी उलटा और तुमचो
सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ
अपने मजूरनि बेदी एकके सामान करा । इहार सोच कीला हुन उठून अपने
बाप लगे गला । पर हुन टूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और
धावियाँ हुनूसे गले पीटाया हुन चुम्बिया । पुच हुनसे बलिया होय बाबा अम
अभारकी उलटा और तुमचो सामने पाप कीला । उदाय अम अपनका गागरा
कायानी आसकी नहीं । बाबा अपन नौकरसे बलिया, सबसे नीको चिंदरो निगावा
हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेला मजा कीला । यह्ना
आमचो कड़ह्नो आछे मला सने होजी पड़ीयो । हजियो सने तोप मिवियो । तब
हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़ह्नो जो खेते आछत तब चलिया घर लगे एड्रला । तब
बाजा और नाचादे शबद सुनेंदे । हुनाचे अपन चाकरसे एकको अपन लगे
हँकारकी पूँछिया यह्नार काई जात आछे । हुनाचे हुनसे बलदे तुमचा भाउट

एद्रला। हुँसे तुमचा बाबाने नगद खाजा कीला हुसोय हुनाचे नगट चंगा लाहिया। यहार सुन उड़लो कड़होने खुनस कीला और भीतर नहीं या। हुनर-से बाबा बाहिर एद्रला हुनासे मनाज राला। हुना बापसे जबाब कीला दिखा-दे आम इतेक बछरसे तुमचे चाकरी करूंदे और कमूद्रैं हो तुमचा हुकम न टारूँ। और अपन काहीं अम्हाँ एक मेँढो पीला नाहीं देता कि अम्हा अपन मीता संग आनंद करूंदेता। तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खड्रला ज्यौँ-हनी अद्रला ल्यौँ-हनी अपन हुना लिये नगद खाजा दीला। बाबा हुनाचे बलिया होय कड़हो तुम सब दिन अमची संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे। परंतु आनंद करादे और खुश हुआ-दे वाजिब आछे क्योंतो यहार तुमचा भाउट मला आछे तोड़े जागिया हाजियो सने तोय मिलयो॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāī-jāt   mānus-kē   dū   gāgᵃrā   āchhē.   Ēhū-sōy   idhᵃlī-nē
A-certain-individual   man-of   two   sons   were.   Them-from   the-younger

bābā-sē   bōlā-dē,   'hōy   bābā,   dhan   jō   hō   jā   mōr   bā̃ṭā   hō,
the-father-to   spoke,   'O   father,   the-wealth   which   is   which   my   share   may-be,

ām-chō   dē.'   Tab   bābā   hun-har-kō   apan   dhan   bā̃ṭiyā.   Jugē   din
me-to   give.'   Then   the-father   them-to   his-own   property   divided.   Many   days

na   ṭᵃhā   ki   idhᵃlī   gāgᵃrā   jamā   māl   ikaṭṭhā   kar   dhūr
not   passed   that   the-younger   son   all   property   together   having-made   distant

dēś   galā;   aur   vahā̃   phandī   saṅg   din   gutiyā   apᵃnō   māl
country(-to)   went;   and   there   evil-people   with   days   passing   his-own   property

harᵃkhat   jālō.   Jab   hun   sab   urāvᵃn-dīlā   tab   hun   dēś-mē̃
wasting   became.   When   he   all   had-squandered   then   that   country-in

barā   dukāl   paṛē-dī;   aur   hun-har   bhikhārī   jālā.   Aur   hun   dēś-kē
a-great   famine   fell;   and   he   beggar   became.   And   that   country-of

ṭhīlā-mē̃   ēk   lagē   gēlā   ṭhīlā,   jōn   hun-har-kō   apan   khētē   barᵃhā
countrymen-in   one   near   he-went   stayed,   who   him   his-own   fields-in   swine

charāun   bōyā.   Aur   hun-har   hun   phōsē   barᵃhā   khāy-dī,   apᵃnē   pōṭ
to-feed   sent.   And   he   those   husks   the-swine   used-to-eat,   his-own   belly

khāvā̃   bōlūndē.   Kyō̃?   Hũsē   kōī   kuchh   na   dēv-dī.   Tab   hũ-sē
will-eat   said.   Why?   To-him   anybody   anything   not   used-to-give.   Then   him-to

chēt   hēlō,   aur   khōkhaī-dī,   'ām-chō   bāp-kē   lagē   kēdhī   majūr-kō
senses   became,   and   thought,   'my   father-of   near   how-many   labourers-to

khātō   kaũrā-sē   jugē   khājā   mivē-dī,   aur   am   bhūkhō   marūndē.   Am
to-eat   food-than   more   food   is-got,   and   I   from-hunger   am-dying.   I

uṭhūn   apan   bābā   lagē   jāūndē   aur   bōlᵃvā̃   ki,   "hō   bābā,
having-arisen   my-own   father   near   am-going   and   I-will-say   that,   "O   father,

am   abhᵃr-kē   ulᵃṭā   aur   tum-chō   sāmᵃnē   pāp   kēlā.   Udāy   am   apan-kā
I   heaven-to   opposed   and   thee-of   before   sin   did.   Now   I   thy

gāgᵃrā   kāyānī   āsᵃkī   nāhī̃.   Amhā̃   apᵃnē   majūrᵃni   bēdī   ēk-kē
son   to-be-called   so   I-am-not.   Me   thy-own   labourers   among   one-of

sāmᵃn   karā."'   Ihār   sōch   kēlā,   hun   uṭhūn   apᵃnē   bāp   lagē   galā.
like   make."'   This   thought   he-made,   he   having-arisen   his-own   father   near   went.

Par   hun   dūr   ṭhāvā̃   āchhē   ki   hun   bāp-nē   husē   dēkhiyā,   dayā   kēlā.
But   he   far-off   place-in   was   that   his   father   him   having-seen,   pity   did.

aur   dhāviyā̃   hunū-sē   galē   poṭāyā,   hun   chumbiyā.   Putra   hun-sē
and   running   him   about-the-neck   embraced,   him   kissed.   The-son   to-him

baliyā, 'hōy bābā, am abhār-kē ul⁴ṭā aur tum⁴chō sām⁴nē pāp kēlā.
spoke, 'O father, I heaven-to opposite and thee before sin did.

Udāy am apan-kā gāg⁴rā kāyānī ās⁴kī nahī̃.' Bābā apan
Now I thy son to-be-called so not-am.' The-father his-own

naukar-sē baliyā, 'sab-sē nīkō chĩdarō nigāvā, hunē nisāvā. Aur mũdi
servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring

aur gōṛ-mē̃ pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō kaṛ⁴hō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son

āchhē malā-sanē, hōjī paṛīyō; hajiyō-sanē, tōp miviyō.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.' Then they

majā karũ lāgiyā.
merriment to-make began.

Hunā-chē uṛ⁴lō kaṛ⁴hō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,

tab bājā aur nāchā-dē śabad sunēḍē. Hunā-chē apan chākar-sē
then music and dancing sound he-heard. He his-own servants-from

ēk-kō apan lagē hãkār-kē pũchhiyā, 'yahār kāī jāt-āchhē?' Hunā-chē
one his-own near calling asked, 'this what going-on-is?' He

hun-sē bal-dē, 'tum-chā bhāud ēilā, hũsē tum-chā bābā-nē nagad
him-to spoke, 'thy brother came, for-him thy father-by good

khājā kēlā; husōy hunā-chē nagad changā lāhiyā.' Yahār sun uṛ⁴lō
feast was-made; because him well healthy he-found.' This hearing the-elder

kaṛ⁴hō-nē khunas kēlā aur bhītar nahī̃ yā. Hunar-sē bābā bāhir ēilā,
son-by anger was-made and inside not went. Therefore father outside came,

hunā-sē manāu-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk
him-to remonstrating-was. He the-father-to answer did, 'see, I so-many

bachhar-sē tum-chē chāk⁴rī karũndē aur kabhũī-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not

ṭārũ. Aur apan kāhī̃ āmhã ēk mē̃ṛhō-pīlā nāhī̃ dētā ki
transgressed. And you ever me one sheep-young-one not gave that

amhã apan mītā sang ānand kārũndētā. Tum-chā yahār kaṛ⁴lō jō
I my-own friends with merry might-make. Thy this son who

kis⁴bin sangē tum-chā māl khailā jyō̃-hanī̃ aïlā, tyō̃-hànī̃ apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour

hunā liyē nagad khājā dīlā.' Bābā hunā-chē baliyā, 'hōy kaṛ⁴hō, tum
him for good feast gave.' The-father him-to spoke, 'O son, thou

sab din am-chō sangē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-chā
all days me with art, and whatever mine is that all thine

āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō̃-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this

tum-chā bhāud malā āchhē, tōī jāgiyā; hājiyō-sanē, tōy mil⁴yō.'
thy brother dead was, and-he became-alive; having-been-lost, he is-found.'

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
1. One	Yĕk	Ĕka	Ĕk	Yĕk . . . .
2. Two	Dōn	Dōni	Dōn	Dōn . . . .
3. Three . . .	Tīn	Tīni	Tīn	Tīn . . .
4. Four . . .	Chār	Chāri	Chār	Chār . . .
5. Five . . .	Pã̄ts	Pã̄tsa	Pã̄ts	Pã̄ts . . .
6. Six	Sō	Sa	Sāhā	Sa, or sā . . .
7. Seven . . .	Sāt	Sāta	Sāt	Sāt . . .
8. Eight . . .	Āṭ	Āṭa	Āṭh	Āṭ . . .
9. Nine . . .	Nōv or nav . .	Navva	Naū	Nav . . .
10. Ten . . .	Dhā	Dhā	Dāhā	Dhā . . .
11. Twenty . .	Vīs	Vīsa	Vīs	Īs . . .
12. Fifty . . .	Pannās	Pannāsa	Pannās	Pannās . . .
13. Hundred . .	Śembor	Śambhari . . .	Śambhar . . .	Śambar . . .
14. I	Hã̄v	Hã̄vã̄ . .	Mē	Mī, or myā . .
15. Of me . . .	Mojĕ̃	Ma-gelĕ̃ . . .	Mādzhō; mājhī; mādzhã̄ .	Mādzã̄, or māndzã̄ .
16. Mine . . .	Mojĕ̃	Ma-gelĕ̃ . . .	Mādzhō; mājhī; mādzhã̄ .	Mādzã̄, or māndzã̄ .
17. We	Āmĭ̃	Āmmĭ̃ . . .	Āmhī	Āmī, āpun . . .
18. Of us . . .	Ām-chĕ̃ . . .	Ām-gelĕ̃ . . .	Ām-tsō; ām-chī; ām-tsã̄ .	Ām-tsã̄ . . .
19. Our . . .	Ām-chĕ̃ . . .	Ām-gelĕ̃ . . .	Ām-tsō; ām-chī; ām-tsã̄ .	Ām-tsã̄ . . .
20. Thou . . .	Tũ̄	Tũ	Tũ	Tū . . .
21. Of thee . .	Tujĕ̃	Tu-gelĕ̃ . . .	Tudzhō; tujhī; tudzhã̄ .	Tudzã̄ . . .
22. Thine . . .	Tujĕ̃	Tu-gelĕ̃ . . .	Tudzhō; tujhī; tudzhã̄ .	Tudzã̄ . . .
23. You . . .	Tumĭ̃	Tummĭ̃ . . .	Tumhī	Tumī . . .
24. Of you . . .	Tum-chĕ̃ . . .	Tum-gelĕ̃ . . .	Tum-tsō; tum-chī; tum-tsã̄	Tum-tsã̄ . . .
25. Your . . .	Tum-chĕ̃ . . .	Tum-gelĕ̃ . . .	Tum-tsō; tum-chī; tum-tsã̄	Tum-tsã̄ . . .

IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhāḍī Kuṇˢbī (Akola).	Nāgpurī (Nagpur).	Halˢbī (Bastar).	English.
Ēk	Yĕk	Ēk	Gōṭŏk	1. One.
Dŏn	Dŏn	Dŏn	Dui-ṭhăn	2. Two.
Tĭn	Tĭn	Tĭn	Tĭn	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pã̄ts	Pã̄ts	Pã̄ts	Pã̄ch	5. Five.
Sāhā	Sahā ; sā	Sāh	Chhaḥ	6. Six.
Sāt	Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭh	Aṭh	8. Eight.
Naū	Nav	Naü	Nau	9. Nine.
Dāhā	Dabā ; dhā	Dāhā	Das	10. Ten.
Vĭs	Ĭs ; yĭs	Ĭs, vĭs	Bĭs	11. Twenty.
Pannās	Pannās	Pannās	Pachās	12. Fifty.
Śambhar	Śambar ; śambhar	Śambhar	Sau	13. Hundred.
Mĭ	Mĭ	Mĭ	Mui, mai	14. I.
Mādzhā	Māhā	Māhā, mādzhā	Mŏ-chŏ	15. Of me.
Mādzhā	Māhā	Māhā, mādzhā	Mŏ-chŏ	16. Mine.
Āmhĭ	Āmĭ	Āmhĭ	Amĭ	17. We.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chŏ, or amar	18. Of us.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chŏ, or amar	19. Our.
Tŭ	Tū	Tū	Tui	20. Thou.
Tudzhā	Tuhā	Tuhā, tudzhā	Tu-chŏ, or tŏr	21. Of thee.
Tudzhā	Tuhā	Tuhā, tudzhā	Tu-chŏ, or tŏr	22. Thine.
Tumhĭ	Tumĭ	Tumhĭ	Tum	23. You.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chŏ, or tamar	24. Of you.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chŏ, or tamar	25. Your.

English.	Kŏṅkaṇī (Kanara).	Kŏṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kŏḷī (Thana).
26. He	To	To	Tŏ	Tŏ
27. Of him	Tā-chẽ	Tā-gelẽ	Tĕ-tso ; tĕ-chī ; tĕ-tsã	Tyā-tsã
28. His	Tā-chẽ	Tā-gelẽ	Tĕ-tso ; tĕ-chī ; tĕ-tsã	Tyā-tsã
29. They	Te	Te	Tŏ ; tyŏ ; tĩ	Tĕ
30. Of them	Tã-chẽ	Tā-gelẽ	Tēn-tso ; tēn-chī ; tēn-tsã	Tyān-tsã
31. Their	Tã-chẽ	Tā-gelẽ	Tēn-tso ; tēn-chī ; tēn-tsã	Tyān-tsã
32. Hand	Hāt	Hātu	Hāt	Hāt
33. Foot	Pāyi	Pāvula	Pāy	Pāy
34. Nose	Nãk	Nãka	Nāk	Nāk
35. Eye	Ḍoḷo	Ḍoḷo	Ḍoḷŏ	Ḍŏlā
36. Mouth	Toṇḍ	Toṇḍa	Tŏṇḍ	Tŏṇḍ
37. Tooth	Dãt	Dāntu	Dãt	Dānt
38. Ear	Kān	Kānũ	Kān	Kān
39. Hair	Kẽs	Kẽsu	Kẽs	Kẽs
40. Head	Taklī	Māttẽ	Kapāḷ ; ḍŏkã	Ḍŏkŏ, māthã
41. Tongue	Jīb	Jība	Jībh	Jīb
42. Belly	Poṭ	Poṭa	Pŏṭ	Pŏṭ
43. Back	Pāṭh	Phāṭi	Pāṭh	Pāṭ
44. Iron	Lŏkāḍ	Lokhaṇḍa	Lŏkhaṇḍ	Lŏkaṇḍ
45. Gold	Bhāṅgār	Bhāṅgāra	Sŏnã	Sŏnã
46. Silver	Rupẽ	Ruppẽ	Rupã	Nupa, tsāndī
47. Father	Bāpui	Bāppūsu, or ānũ	Bāpūś	Bāpus, or bāpā
48. Mother	Āvai	Āvsu	Āīś	Āyẽ, or āīs
49. Brother	Bhāv or bāv	Bhāvu	Bhāūś	Bhāūs
50. Sister	Bhaiṇ or baiṇ	Bhaiṇi	Bēhᵃṇīś	Baīṇ
51. Man	Munis	Manushyu	Māṇūs	Mānus
52. Woman	Bāil munis	Bāil manushya	Bāyākŏ	Bāyᵃkŏ

Marāṭhī (Poona).	Varhāḍī Kuṇˣbī (Akola).	Nāgpurī (Nagpur).	Halˣbī (Bastar).	English.
Tŏ	Tŏ	Tŏ	Hun, or tŏ	26. He.
Tyã-tsā	Tyã-tsā	Tyã-tsā	Hun-chŏ, hun-kĕ, or tā-chŏ	27. Of him.
Tyã-tsā	Tyã-tsā	Tyã-tsā	Hun-chŏ, hun-kĕ, or tā-chŏ	28. His.
Tĕ	Tĕ ; tyĕ	Tĕ	Hun-man, or tĕ-man	29. They.
Tyã-tsā	Tyã-tsā ; tyāhī-tsā	Tyãn-tsā, tyāhī-tsā	Hun-man-chŏ, or tĕ-man-chŏ	30. Of them.
Tyã-tsā	Tyã-tsā ; tyāhī-tsā	Tyãn-tsā, tyāhī-tsā	Hun-man-chŏ, or tĕ-man-chŏ	31. Their.
Hāt	Hāt	Hāt	Hãth	32. Hand.
Pāy	Pāy	Pāy	Pãy	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Ḍŏḷā	Ḍŏyā	Ḍŏḷā	Akh	35. Eye.
Tŏṇḍ	Tŏṇḍ	Tŏṇḍ	Mũ	36. Mouth.
Dãt	Dāt	Dāt	Dãt	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Kĕs	Kĕs	Kĕs	Kĕs	39. Hair.
Ḍŏkẽ	Ḍŏkˣsa	Kapāl	Mũṇḍ	40. Head.
Jībh	Jībh	Jībh	Jīb	41. Tongue.
Pŏṭ	Pŏṭ	Pŏṭ	Pĕṭ	42. Belly.
Pāṭh	Pāṭh	Pāṭh	Pāṭh	43. Back.
Lŏkhaṇḍ	Lŏkhŏṇḍ ; lŏkhaṇḍ	Lŏkhaṇḍ	Lŏhā	44. Iron.
Sŏnẽ	Sŏna	Sŏnĕ, sŏna	Sŏn	45. Gold.
Rupẽ	Tsāndī ; rupa	Tsāndī	Rūp	46. Silver.
Bāp	Bāp ; bāvā ; bā	Bāp	Būbā	47. Father.
Āī	Māy ; mā	Māy	Āyā	48. Mother.
Bhāū	Bhāū	Bhāū	Dādā (or bhāī)	49. Brother.
Bahīṇ	Bahīn	Bahīn	Bŏin, or bāī	50. Sister.
Manushy	Mānus	Mānus	Manukh	51. Man.
Strī	Lakšīmī ; asturī	Bāyˣkŏ	Bāilī	52. Woman.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
53. Wife	Bāil	Bāila	Bāyākō	Bāyᵃkō
54. Child	Bhurgẽ, or burgẽ	Cheḍū	Mulᵃgā̃	Pŏr
55. Son	Pūt	Pūtu	Mulᵃgō	Sŏkᵃrā
56. Daughter	Dhūv	Dhūva	Mulᵃgi; chēḍ	Sŏkᵃrī
57. Slave	Gulām	Gulāmu	Gulām	Gulām
58. Cultivator	Besāigār	Kuḷambi	Pāyᵃkāḷō	Śēṭᵃkarī, kuḷᵃbī
59. Shepherd	Gauḷi	Bokkaḍa-rāktalo, or kurba-rāṭso.	Dhanᵃgar	Dhanᵃgar
60. God	Dēv	Dēvu	Dēv	Dēv, Parᵃmēsar
61. Devil	Dēvᵃtsār	Bhūta	Bhūt	Bhūt, saitān
62. Sun	Suryo	Sūryu	Sūrya	Suryā
63. Moon	Chandr	Tsandru	Chandram	Tsānd
64. Star	Neketr	Nakshatra	Tārŏ	Tsānnī
65. Fire	Udzo	Udzdzo	Vistav	Āg
66. Water	Udāk	Uddāka	Pāṇi	Pānī
67. House	Ghar	Ghara	Ghar	Ghar
68. Horse	Ghoḍo	Ghoḍo	Ghŏḍō	Ghŏrā
69. Cow	Gāi	Gāyi	Gāy	Gāy
70. Dog	Suṇẽ	Suṇẽ	Kutrŏ	Kutᵃrā
71. Cat	Mādzār	Mādzdzara	Mādzar	Mādzar
72. Cock	Kombo	Kombo	Kōmbᵃḍŏ	Kŏmᵃrā
73. Duck	Hās	Badaka	Badak	Batā
74. Ass	Gādāv	Gāḍḍava	Gādhav	Gārav
75. Camel	Ūṇṭ, or karẽ	Vaṇṭẽ	Uṇṭ	Uṭ
76. Bird	Sukṇẽ	Pakshi	Pakshī, or pākhᵃrū̃	Pākhᵃrū̃
77. Go	Vots	Vatsa	Dzā	Dzā
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bos	Baisa	Bēs	Bas

Marāṭhī (Poona).	Varhāḍī Kuṇ'bī (Akola).	Nāgpurī (Nagpur).	Hal'bī (Bastar).	English.
Bāy'kō	Nav'rī ; bāy'kō ; lakśīmī .	Bāy'kō	Mèh'rār	53. Wife.
Mūl	Pōr ; pōr'ga ; lēk .	Pōr'ga	Lēkā	54. Child.
Mul'gā	Pōr'ga	Pōryā	Lēkā	55. Son.
Mul'gī	Pōr'gī	Mul'gī	Lēkī, or lēk . . .	56. Daughter.
Dās	Gulām	Gulām	Kabaḍī . . .	57. Slave.
Śēt'karī	Vavar'vālā ; kun'bī .	Kir'sān	Nang'riyā . . .	58. Cultivator.
Dhan'gar . . .	Dhan'gar . . .	Dhan'gar . . .	Chhēlyā . . .	59. Shepherd.
Dēv	Dēv ; Īsvar . . .	Dēv	Bhg'avān . . .	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēr	62. Sun.
Chandra	Tsānd ; Chandr'mā .	Chandr	Jōn	63. Moon.
Tārā	Tsānnī ; tārā . .	Tsānd'nī . . .	Tārā . . . :	64. Star.
Vistū	Istō	Istō	Āig	65. Fire.
Pāṇī	Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghōḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutra	Kutrā	Kukur	70. Dog.
Māndzar . . .	Mādzar . . .	Māndzar . . .	Bilaī	71. Cat.
Kōmb'ḍā . . .	Kōm'ḍā . . .	Kōmb'ḍā . . .	Gāñjā	72. Cock.
Badak	Badak	Badak	Hàsā	73. Duck.
Gāḍhav . . .	Gadha ; Gadh'ḍa .	Gāḍhav . . .	Gadhī, or gadhā .	74. Ass.
Uṇṭ	Ūṭ	Ūṭ	Uṭ, or hũṭ . . .	75. Camel.
Pakshī	Pākh'rū . . .	Pakshī	Chiraī	76. Bird.
Dzā	Dzāy ; Dzā . .	Dzā	Jā	77. Go.
Khā	Khāy ; jēv . . .	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
80. Come	Ye	Yo	Yē	Yē
81. Beat	Mãr	Mãri	Mãr	Mãr
82. Stand	Ube-rǎv	Ub-rã	Ubhŏ-rēhē	Ubã-rã
83. Die	Mŏr	Mara	Mar	Mar
84. Give	Dī	Dī	Dĕ	Dĕ, dĕs
85. Run	Dhãv, or dãv	Dhãvâ	Dhãv	Dhãv
86. Up	Vaĭr	Vairi	Var	Var
87. Near	Lãgĭ	Lãggi	Dzaval	Najik
88. Down	Sakaḷ	Taggu	Khãlᵃtŏ; khãlᵃtĭ; khãlᵃtã̃	Hĕṭŏ
89. Far	Pŏis	Dŭra	Lãmb	Lãmb
90. Before	Ādĭ	Phuḍe, mukhãri	Puḍhã̃	Purã̃
91. Behind	Pāṭĭ	Mãkshi	Mãgĭṇ	Magãrĭ
92. Who?	Kŏṇ	Kŏṇû̃	Kŏṇ	Kŏn
93. What?	Kitĕ̃	Ittĕ̃	Kitã̃	Kãy
94. Why?	Kityãk	Ittyã	Kī	Kalã, kanã-tŏ
95. And	Ãni	Ãnĭ	Aṇᵃkhī	Ãni, ãn
96. But	Puṇi	Dzãlyãri	Paṇ	Pun
97. If	Tar	Dzar	Dzar	Dzar
98. Yes	Voi	Hŏyi	Hŏy	Hŏy
99. No	Nã	Nã̃, nhaĭ	Nãhĭ̃	Nãy
100. Alas	Kaṭã kaṭã	Ayyŏ	Arĕrĕ	Arĕrĕ, rŏy rŏy
101. A father	Bãpŭi	Ēk bãppŭsu	Ēk bã pūś	Bãpus, bãpã
102. Of a father	Bãpǎi-chĕ̃	Ekã bãpsu-gelĕ̃	Bãpᵃsã-tsŏ, -chĭ, -tsã̃	Bãpãs-tsã̃
103. To a father	Bãpǎik	Ekã bãpsŭka	Bãpᵃsã-hãrĭ̃, bãpᵃsã-lã	Bãpãs-lã
104. From a father	Bãpǎi-kaḍŭn	Ekã bãpsu-kaḍe-thãvnû̃	Bãpᵃsã-pãshṭĭ̃	Bãpã-pãsŭn
105. Two fathers	Dŏn bãpŭi	Dog-dzãṇa bãppŭsa	Dŏn bãpŭś	Dŏn bãp(us)
106. Fathers	Bãpŭi	Bãppŭsa	Bãpūs, or bãpŭś	Bãp(us)

Marāṭhī (Poona).	Varhāḍī Kuṇ*bī (Akola).	Nāgpurī (Nagpur).	Hal*bī (Bastar).	English.
Yē	Yē	Yē	Āva, āhō	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā	Ubhā rāhē ; ubhā rāhy	Ubhē rāhā	Uṭh	82. Stand
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Paḷ	Dhāv ; pay	Dhāv	Parāva	85. Run.
Var	Vadhar ; var ; var*tē.	Var	Ūp*rē	86. Up.
Dzavaḷ	Dzōḍ ; dzōy ; dzavaḍ	Dzavaḷ	Lagē	87. Near.
Khālĩ	Khāl*tē ; khālī	Khālī	Khālē	88. Down.
Dūr	Lām ; dūr	Dūr	Dūr	89. Far.
Pūrvĩ	Āndhī ; puḍha ; mōrē	Agōdar, pūrvī	Āgē	90. Before.
Māgẽ	Mānga	Pāṭhī-māgē	Pāṭ-kōtī	91. Behind.
Kōṇ	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Kā	Kamhūn ; kamūn	Kāhūn	Kāy-kājē	94. Why.
Āṇi	Ākhin ; ānī ; an	Āni	Aur, aru	95. And.
Parantu	Pan	Parantu	......	96. But.
Dzar	Dzar	Dzar	......	97. If.
Hōy	Hō ; bara ; bēs.	Hōy	Hōy, hã	98. Yes.
Nāhĩ	Nāhī	Nāhī	Nāi, nahĩ	99. No.
Arērē	Arē ; arē bāpā rē	Arērē	Āhā	100. Alas.
Ēk bāp	Bāvā ; bā	Bāp	Būbā	101. A father.
Ēk bāpā-tsā	Bāvā-tsā.	Bāpā-tsā.	Būbā-chō	102. Of a father.
Ēk bāpās	Bāvā-lē.	Bāpās	Būbā-kē	103. To a father.
Ēk bāpā-pāsūn	Bāvā-dzōḍuṇ	Bāpā-pāsūn	Būbā-lagē-lē	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui būbā	105. Two fathers.
Bāp	Bāp	Bāp	Būbā-man	106. Fathers.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
107. Of fathers	Bāpāĭ-chē	Bāpsŭ-gelĕ	Bāpᵃsān-tsō, -chī, -tsā̃	Bāpᵃsān-tsă, bāpās-tsā̃
108. To fathers	Bāpāĭk	Bāpsŭka	Bāpᵃsān-lā, bāpᵃsánā	Bāpā̃s-nā
109. From fathers	Bāpāĭ-kaḍūn	Bāpsŭ-kaḍe-thāvnŭ	Bāpᵃsā-pāshṭĩ	Bāpā̃s-pāsūn, -pun
110. A daughter	Yĕk dhūv	Ēki dhūva	Chĕḍ	Sōkᵃrī
111. Of a daughter	Dhuve-chē̃	Ekā dhuve-chē̃	Mulᵃgī-tsō, -chī, -tsā̃	Sōkᵃrī-tsā̃
112. To a daughter	Dhuvĕk	Ekā dhuvēka	Mulᵃgīs ; chĕḍīs	Sōkᵃrī-lā, sōkᵃrīs
113. From a daughter	Dhuve-kaḍūn	Ekā dhuve-kaḍe-thāvnŭ	Mulᵃgī-pāshṭĩ ; chĕḍī-pāshṭĩ	Sōkᵃrī-pāsūn
114. Two daughters	Dōn dhuvō	Dog-dzāṇa dhuvo	Dōghī mulᵃgyō ; dōghī-chĕḍī	Dōn sōkᵃryā
115. Daughters	Dhuvō	Dhuvo	Mulᵃgyō ; chĕḍī	Sōkᵃryā
116. Of daughters	Dhuvā̃-chē̃	Dhuvā̃-gelĕ	Mulᵃgyān-tsō, -chī, -tsā̃	Sōkᵃryān-tsă
117. To daughters	Dhuvā̃k	Dhuvāka	Mulᵃgyān-lā	Sōkᵃryān-nā
118. From daughters	Dhuvā̃-kaḍūn	Dhuvā̃-kaḍe-thāvnŭ	Mulᵃgyā-pāshṭĩ	Sōkᵃryā-pāsūn
119. A good man	Yĕk boro munis	Ēku baro manushyu	Tsāṅᵃlō māṇūs	Barā mānus
120. Of a good man	Yekā boryā munᵃsā-chē̃	Ekā baryā manushyā-gelĕ	Tsāṅᵃlē māṇᵃsā-tsā̃	Baryā mānᵃsā-tsă
121. To a good man	Yekā boryā munᵃśāk	Ekā baryā manushyāka	Tsāṅᵃlē māṇᵃsā-lā	Baryā mānᵃsā-lā
122. From a good man	Yekā boryā munᵃśā-kaḍūn	Ekā baryā manushyā-kaḍe-thāvnŭ.	Tsāṅᵃlē māṇᵃsā-pāshṭĩ	Baryā mānᵃsā-pāsūn
123. Two good men	Dōn bore munis	Dog-dzāṇa bare manushya	Dōghē tsāṅᵃlē māṇūs	Dōn barē mānus
124. Good men	Bore munis	Bare manushya	Tsāṅᵃlē māṇūs	Barē mānus
125. Of good men	Borĕ munᵃsā̃-chē̃	Baryā manushyā-gelĕ	Tsāṅᵃlē māṇᵃsān-tsō, -chī, -tsā̃	Barē mānᵃsān-tsă
126. To good men	Borĕ munᵃsā̃k	Baryā manushyāka	Tsāṅᵃlē māṇᵃsān-lā	Barē mānᵃsān-nā
127. From good men	Borĕ munᵃsā̃-kaḍūn	Baryā manushyā̃-kaḍe-thāvnŭ.	Tsāṅᵃlē māṇᵃsā̃-pāshṭĩ	Barē mānᵃsā-pāsūn
128. A good woman	Yĕk bori bāil munis	Ēki bari bāil-manushya	Tsōkhōṭ bāyākō	Barī bāyᵃkō
129. A bad boy	Yĕk pāḍ burgo	Ēku vāiṭu cheḍko	Vāiṭ bōḍyō	Vāiṭ pōryā
130. Good women	Borĩ bāil munᵃsā̃	Baryo bāil-manushyo	Tsōkhōṭ bāyākō	Baryā bāyᵃkā
131. A bad girl	Yĕk pāḍ cheḍū̃	Ēki vāiṭi tsalli	Vāiṭ chĕḍ	Vāiṭ pōrī
132. Good	Borĕ	Baro, bari, barĕ	Tsōkhōṭ	Bară, tsᵃkōṭ
133. Better	Bōv borĕ	Jāsti baro ; tsaḍ baro	Pushkaḷ tsōkhōṭ	Tyā-ṡī bară

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Halᵃbī (Bastar).	English.
Bāpā̃-tsā	Bāpā-tsa, bāpāi-tsa	Bāpān-tsā, bapāhī-tsā	Būbā-man-chō	107. Of fathers.
Bāpā̃s	Bāpā-lē ; bāpāi-le	Bāpā̃s, bāpāhīs	Būbā-man-kē	108. To fathers.
Bāpā̃-pāsūn	Bāpā-dzōḍun	Bāpā̃-pāsūn	Būbā-man-lagĕ-lō	109. From fathers.
Ēk mulᵃgī	Pōrᵃgī	Pōrᵃgī	Lēkī	110. A daughter.
Ēk mulī-tsā	Pōrᵃgī-tsā	Pōrī-tsā	Lēkī-chō	111. Of a daughter.
Ēk mulĭs	Pōrī-lē	Pōrīs	Lēkī-kē	112. To a daughter.
Ēk mulī-pāsūn	Pōrī-dzōḍun	Pōrī-pāsūn	Lēkī-lagē-lō	113. From a daughter.
Dōn mulī	Dōn pōrī	Dōn pōrī	Dui gōṭā lēkī	114. Two daughters.
Mulī	Pōrī	Pōrī	Lēkī-man	115. Daughters.
Mulĭ-tsā	Pōrī-tsa ; pōrīhī-tsa	Pōrī-tsā	Lēkī-man-chō	116. Of daughters.
Mulĭs	Pōrī-lē ; pōrīhī-lē	Pōrīs	Lēkī-man-kē	117. To daughters.
Mulĭ-pāsūn	Pōrī-dzōḍun ; pōrīhī-dzōḍun	Pōrī-pāsūn	Lēkī-man-lagē-lē	118. From daughters.
Ēk tsāṅᵃlā manushy	Bhalā mānus	Ēk tsāṅᵃlā mānus	Naṅgad manukh	119. A good man.
Ēk tsāṅᵃlyā manushyā-tsā	Bhalyā mānᵃsā-tsā	Ēkā tsāṅᵃlyā mānᵃsā-tsā	Naṅgad manukh-chō	120. Of a good man.
Ēk tsāṅᵃlyā manushyās	Bhalyā mānᵃsā-lē	Ēkā tsāṅᵃlyā mānᵃsās	Naṅgad manukh-kē	121. To a good man.
Ēk tsāṅᵃlyā manushyā-pāsūn.	Bhalyā mānᵃsā-dzōḍun	Ēkā tsāṅᵃlyā mānᵃsā-pāsūn	Naṅgad manukh-lagō-lē	122. From a good man.
Dōn tsāṅᵃlĭ manushyẽ	Dōn bhalē mānᵃsa	Dōn tsāṅᵃlē mānus	Dui gōṭā naṅgad manukh	123. Two good men.
Tsāṅᵃlĭ manushyẽ	Bhalē mānᵃsa	Tsāṅᵃlē mānus	Naṅgad manukh-man	124. Good men.
Tsāṅᵃlyā manushyā̃-tsā	Bhalyā mānᵃsā(hi)-tsā	Tsāṅᵃlyā mānᵃsān-tsā	Naṅgad manukh-man-chō	125. Of good men.
Tsāṅᵃlyā manushyā̃s	Bhalyā mānᵃsā(hi)-lē	Tsāṅᵃlyā mānᵃsā̃s	Naṅgad manukh-man-kē	126. To good men.
Tsāṅᵃlyā manushyā̃-pāsūn	Bhalyā mānᵃsā(hi)-dzōḍun	Tsāṅᵃlyā mānᵃsā̃-pāsūn	Naṅgad manukh-man-lagē-lē.	127. From good men.
Ēk tsāṅᵃlī strī	Tsōkhōṭ lakśīmī	Ēk tsāṅᵃlī bāyᵃkō	Naṅgad bāilī	128. A good woman.
Ēk vāīṭ mulᵃgā	Kharāb pōrᵃga	Ēk vāīṭ mulᵃgā	Badᵃmās lēkā, phandī lēkā.	129. A bad boy.
Tsāṅᵃlyā striyā	Bhalyā lakśīmyā	Tsāṅᵃlyā bāyᵃkā	Naṅgad bāilī-man	130. Good women.
Ēk vāīṭ mulᵃgī	Kharāb pōrᵃgī ; burī pōrᵃgī ; gāṇḍī pōrᵃgī.	Ek vāīṭ pōrᵃgī	Badᵃmās lēkī	131. A bad girl.
Tsāṅᵃlē	Tsōkhōṭ ; śābut ; tsāṅᵃlā	Tsāṅᵃla	Naṅgad	132. Good.
Adhik tsāṅᵃlē	Adhik tsōkhōṭ	Tyāhūn tsāṅᵃla	Khubē naṅgad	133. Better.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
134. Best	Bavu-ts borẽ	Uttam ; ati baro ; bhō baro	Sagᵃḷẽt tsōkhōṭ	Sagᵃlyā-śī (or dzakᵃlyān) barā.
135. High	Vair	Untsa	Unts	Uts
136. Higher	Tā-chẽ vair	Tsaḍ untsa	Pushkaḷ unts	Tyā-śī uts
137. Highest	Bavu-ts vair	Ati untsa	Sagᵃḷẽt unts	Sagᵃlyā-śī uts
138. A horse	Ghoḍo	Ēku ghoḍo	Ghōḍo	Ghōrā
139. A mare	Ghoḍi	Ēki ghōḍi	Sāṇḍᵃṇī	Ghōrī
140. Horses	Ghoḍe	Ghoḍe	Ghōḍe	Ghōrē
141. Mares	Ghoḍiyŏ	Ghōḍyo	Ghōḍyŏ	Ghōryā
142. A bull	Yĕk bŏil	Ēku bailu	Bail	Bail
143. A cow	Yĕk gāi	Ēki gāyi	Gāy	Gāy
144. Bulls	Bŏil	Baila	Bail	Bail
145. Cows	Gāyŏ	Gāyyo	Gāyī	Gāyā
146. A dog	Yĕk suṇẽ	Ēk suṇẽ	Kutrō	Kutᵃrā
147. A bitch	Yĕk kolᵃgẽ	Ēk bāil suṇẽ	Kutrī	Kutᵃrī
148. Dogs	Suṇĭ	Suṇĭ	Kutrē	Kutᵃrē
149. Bitches	Kolᵃgĭ	Bāil suṇĭ	Kutryō	Kutᵃryā
150. A he-goat	Yĕk bokᵃḍo	Ēku bokkōḍu	Bakᵃrō	Bakᵃrā
151. A female goat	Yĕk bokᵃḍī	Ēki bokḍi	Bakᵃrī ; sēḷī	Bakᵃrī
152. Goats	Bŏkᵃḍe	Bokkaḍa	Bakᵃrē ; bōkaḍ	Bakᵃrē
153. A male deer	Yĕk dārlẽ chitāḷ	Ēka dārlẽ chittala	Harᵃṇā	Haran
154. A female deer	Yĕk bāilẽ chitāḷ	Ēka bāilẽ chittala	Hariṇ	Harᵃṇī
155. Deer	Chitᵃḷā	Chitlā	Hariṇā	Haran
156. I am	Hā̃v āsā̃	Hā̃vă āssā	Mē sā̃	Mī hāy
157. Thou art	Tū̃ āsāi	Tū̃ āssa	Tū sas	Tū hāyᵃs, or hās
158. He is	To āsā	To āssa	Tō sē	Tō hāy
159. We are	Āmĩ āsā̃v	Āmmĭ āssati	Āmhī sō	Āmī hāv
160. You are	Tumī āsāt	Tummĭ āssati	Tumhī sā	Tumī hā

Marāṭhī (Poona).	Varhāḍī Kuṇʼbī (Akola).	Nāgpurī (Nagpur).	Halʼbī (Bastar).	English.
Uttam	Samʼdyāt tsōkhōṭ	Sagʼlyā-hūn tsāṅgʼla	Jugē naṅgad	134. Best.
Unts	Utats	Unts	Ḍēṅg	135. High.
Adhik unts	Adhik utats	Tyā-chyā-hūn unts	Khubē ḍēṅg	136. Higher.
Atiśay unts	Samʼdyāt utats	Sagʼlyā-hūn unts	Jugē ḍēṅg	137. Highest.
Ēk ghōḍā	Ghōḍā ; ghōḍʼma	Ēk ghōḍā	Ghōḍā	138. A horse.
Ēk ghōḍī	Ghōḍī	Ēk ghōḍī	Ghōḍī	139. A mare.
Ghōḍē	Ghōḍē	Ghōḍē	Khubē ghōḍā	140. Horses.
Ghōḍyā	Ghōḍyā	Ghōḍyā	Khubē ghōḍī	141. Mares.
Ēk bail	Baïl ; gōrā	Ēk bail	Builā, or bailā	142. A bull.
Ēk gāy	Gāy	Ēk gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khubē builā	144. Bulls.
Gāyā	Gāyī	Gāyī	Khubē gāy	145. Cows.
Ēk kutrā	Kutra ; kutalḍa	Ēk kutrā	Kukur	146. A dog.
Ēk kutrī	Kutrī	Ēk kutrī	Kutrī	147. A bitch.
Kutrē	Kutʼrē	Kutrē	Khubē kukur	148. Dogs.
Kutryā	Kutʼryā	Kutryā	Khubē kutrī	149. Bitches.
Ēk bakʼrā	Bakʼrā ; bōkʼdyā	Bakʼrā	Bōkʼrā	150. A he-goat.
Ēk mēṇḍhī	Śēlḍī ; bakʼrī	Bakʼrī	Chhērī	151. A female goat.
Bakʼrē	Bakʼrē ; bōkʼḍē	Bakʼrē	Khubē bōkʼrā	152. Goats.
Ēk harīṇ	Kayīṭ	Haran	Hirʼnā	153. A male deer.
Ēk kāḷʼvīṭ	Haiʼṇī	Harʼnī	Mrugī, or harʼnī	154. A female deer.
Harīṇ	Haran	Harʼnē	Khubē hirʼnā	155. Deer.
Mī āhē̃	Mī āhō, hāyē, or vhay	Mī āhē, or āhō	Mui āsē	156. I am.
Tū̃ āhēs	Tū āhē(s), or hāyē	Tū āhē(s)	Tui āsīs	157. Thou art.
Tō āhē	Tō āhō, or hāy	Tō āhē	Hun āsē	158. He is.
Āmhī āhō̃	Āmī āhō, or hāō	Āmhī āhō	Hamī āsū	159. We are.
Tumhī āhā̃	Tumī āhā, or hā	Tumhī āhā	Tumī āsās	160 You are.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
161. They are	Te āsāt	Te āssati	Tē sat	Tē hān, or hāt
162. I was	Hã̄v āsullõ	Hã̄vă āśśillõ	Mē salõ	Mī hŏtũ
163. Thou wast	Tũ āsullŏi	Tũ āśśillo	Tũ salŏs	Tū hotās, or vhatās
164. He was	To āsullo	To āśśillo	Tŏ salŏ	Tŏ hotā, or vhatā
165. We were	Āmĭ āsulle	Āmmĭ āśśille	Āmhī salõ	Āmī hŏtũ, or vhatũ
166. You were	Tumĭ āsulle	Tummĭ āśśille	Tumhī salēt	Tumī hotãv, hotēs, or vhatā
167. They were	Te āsulle	Te āśśille	Tē salē	Tē hotĕ
168. Be	Āsũ	Rāba, rava	Rĕhē, hŏ	Hŏ, as
169. To be	Ās-chẽ, āsõk	Ās-chẽ	Saṇā	Āsᵃnã, hŏ-nã
170. Being	Āsat	Āstanã	Satã	Hŏt, āsat
171. Having been	Āsūn, āson	Āssūnũ	Salõ-satã, sŏvᵃnī	Hŏūn-śĩ
172. I may be	Hã̄vẽ urye	Hã̄vẽ āśyeda	Mē sēn	Mī āsan
173. I shall be	Hã̄v urtolõ	Hã̄vă āssanã	Mē sēn	Mī āsan
174. I should be	Hãvẽ uru-dzāi	Hãvẽ ās-kādza	Asᵃṇār salõ, mē saivã	Mī asāvā-tsã
175. Beat	Mār	Māri	Mār	Mār
176. To beat	Mār-chẽ	Mār-chẽ	Mārᵃṇā	Mār-nă
177. Beating	Mārīt	Mārīta	Mārīt	Mārĭt
178. Having beaten	Mārūn	Mārnũ	Mārᵃnī	Mārun-śī
179. I beat	Hãv mārtã	Hãvă mārtã	Mē mārᵃtsã	Mī mārᵃtãy
180. Thou beatest	Tũ mārtāi	Tũ mārtā	Tũ mārᵃtsas	Tu mārᵃtēs
181. He beats	To mārtā	To mārtā	Tŏ mārᵃtsē	Tŏ mārᵃtē
182. We beat	Āmĭ mārtāũ	Āmmĭ mārtāti	Āmhī mārᵃtsõ	Āmī mārᵃtãv
183. You beat	Tumĭ mārtāt	Tummĭ mārtāti	Tumhī mārᵃtsã	Tumī mārᵃtā
184. They beat	Te mārtāt	Te mārtāti	Tē mārᵃtsat	Tē mārᵃtān, or mārᵃtāt
185. I beat (*Past Tense*)	Hãvẽ mārlẽ	Hãvẽ mārlẽ	Mē mārᵃlã or māyᵃrã	Mīnī mārᵃlã
186. Thou beatest (*Past Tense*).	Tuvẽ mārlẽ, or -lĕy	Tũvẽ mārlẽ	Tũ mārᵃlãs or māyᵃrãs	Tunī mārᵃlãs
167. He beat (*Past Tense*)	Tāṇẽ mārlẽ	Tānnẽ mārlẽ	Tēṇin mārᵃlān or māyᵃrã	Tyã-nī mārᵃlã

Marāṭhī (Poona).	Varhāḍī Kuṇˑbī (Akola).	Nāgpurī (Nagpur).	Halˑbī (Bastar).	English.
Tē āhēt	Tē āhĕ(t) or hāyēt	Tē āhēt	Hunī āsat, or āsē	161. They are.
Mī hŏtŏ̃	Mī hŏtŏ, or vhatŏ	Mī hŏtō	Mui ralē	162. I was.
Tū̃ hŏtās	Tū hŏtā, or vhatā	Tū hŏtā	Tui ralā, or ralē	163. Thou wast.
Tŏ hŏtā	Tŏ hŏtā, or vhatā	Tŏ hŏtā	Hun ralā, ralē, or ralŏ	164. He was.
Āmhī hŏtŏ̃	Āmī hŏtŏ, or vhatŏ	Āmhī hŏtō	Hamī ralē	165. We were.
Tumhī hŏtā̃	Tumī hŏtē, or vhatē	Tumhī hŏtē	Tumī ralē, or ralās	166. You were.
Tĕ hŏtē	Tĕ hŏtē, or vhatē	Tē hŏtē	Hun-man ralē	167. They were.
Hŏ	Hŏ; hŏy; vhay	Hŏna	⎫	168. Be.
Hŏɳĕ̃	Asˑna; hŏna; vhana	Hŏna	⎬ Hŏun (?)	169. To be.
Hŏt	Hŏt	Hŏt	⎭	170. Being.
Hŏūn	Hŏūn	Hŏūn	Hŏun	171. Having been.
Mī vhāvē̃	Mī asĕl; mī vhaīl	Mī asal	Mui hŏēndĕ, or hŏindē	172. I may be.
Mī hŏīn	Mī aśīl; mī vhaīl	Mī asīn	Mui hŏēndĕ	173. I shall be.
Mī vhāvē̃	Mī asāva; mī vhāva	Mī asˑla pāhijē	Mui hŏēndĕ	174. I should be.
Mār	Mār; mārā	Mār	Mār	175. Beat.
Mārˑɳĕ̃	Mārˑna	Mārˑna	Mārˑnā	176. To beat.
Mārīt	Mārat	Mārat	Mārˑtŏr	177. Beating.
Mārūn	Mārūn; mārˑlyā-var	Mārūn	Mārun-bhātī	178. Having beaten.
Mī mārˑtŏ̃	Mī mārˑtŏ	Mī mārˑtŏ	Mui mārĕ̃-sē	179. I beat.
Tū̃ mārˑtŏs	Tū mārˑtā, or mārˑtŏ	Tū mārˑtŏ	Tui mārˑīs	180. Thou beatest.
Tŏ mārˑtŏ	Tŏ mārˑtē	Tŏ mārˑtŏ	Hun mārĕ̃-sē	181. He beats.
Āmhī mārˑtŏ̃	Āmī mārˑtŏ	Āmhī mārˑtŏ	Hamī mārĕ̃-sē	182. We beat.
Tumhī mārˑtā̃	Tumī mārˑtā	Tumhī mārˑtā	Tumī mārˑsās	183. You beat.
Tē mārˑtāt	Tē mārˑtat, or mārˑtāt	Tē mārˑtēt	Hunī mārĕ̃-sē, or mārˑsat	184. They beat.
Mī mārˑlē̃	Myā mārˑla	Myā mārˑla	Mai mārˑlē	185. I beat (Past Tense).
Tū̃ mārˑlĕ̃s	Tyā mārˑla	Tyā mārˑla	Tui mārˑlīs	186. Thou beatest (Past Tense).
Tyā-nĕ̃ mārˑlĕ̃	Tyā-na mārˑla	Tyā-na mārˑla	Hun mārˑlā	187. He beat (Past Tense).

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
188. We beat (*Past Tense*).	Āmĭ mārlē	Āmmĭ mārlē	Āmhī mārᵃlā̃ *or* māyᵃrā̃	Āmī mārᵃlă
189. You beat (*Past Tense*)	Tumĭ mārlē	Tummĭ mārlē	Tumhī mārᵃlāt *or* māyᵃrāt	Tumī mārᵃlă
190. They beat (*Past Tense*)	Tāṇĭ mārlē	Tānnĭ mārlē	Tyāṇī mārᵃlā̃ *or* māyᵃrā̃	Tyāndzun mārᵃlă
191. I am beating	Hã̄v mārīt āsā̃	Hã̄vă mārita āssā̃	Mē mārᵃt̲s̲ā-sā̃	Mī mārīt hã̄y
192. I was beating	Hã̄v mārīt āsullõ	Hã̄vă mārita āssillõ	Mē mārīt salõ	Mī mārᵃtŏtõ, *or* mārīt hŏtŭ
193. I had beaten	Hāvē̃ mārulē	Hã̄vē̃ mārlelē	Mē mārᵃlā̃ salā̃	Mī-na mārᵃlă hŏtă, *or* māril lᵃtă.
194. I may beat	Hāvē̃ māriyē	Hã̄vē̃ māryĕda	Mē kēḍᵃlātarī mārīn	Mī mārīn
195. I shall beat	Hã̄v mārīn	Hã̄vă mārīnā̃	Mē mārīn	Mī mārīn
196. Thou wilt beat	Tŭ mārtalŏi	Tŭ mārtalo	Tŭ mārᵃśīl	Tŭ mārᵃśīl
197. He will beat	To mārtalo	To mārtalo	Tõ mārīl	Tõ mārīl
198. We shall beat	Āmĭ mārtale	Āmmĭ mārtale	Āmbī mārŭ̃	Āmī mārŭ̃
199. You will beat	Tumĭ mārtale	Tummĭ mārtale	Tumhī mārāl	Tumī mārāl
200. They will beat	Te mārtale	Te mārtale	Tē mārᵃtīl	Tõ mārᵃtīl
201. I should beat	Hāvē̃ māri-d̲z̲āi	Hã̄vē̃ mār-kād̲z̲a	Mē mārᵃvā̃	Mīna mārāvă
202. I am beaten	Mākā mārlē	Mākkā mārlo	Mā-lā mārᵃt̲s̲at	Ma-lā mārᵃtān
203. I was beaten	Mākā mārillē	Mākkā mārlelo	Mā-lā mārᵃlā̃, mā-lā māyᵃrā̃	Ma-lā mārᵃlă
204. I shall be beaten	Mākā mārtale	Mākkā mārtīda	Mā-lā mārᵃtīl	Ma-lā mārᵃtīl
205. I go	Hã̄v vetā̃	Hã̄vă vattā̃	Mē d̲z̲āt̲s̲ā̃	Mī d̲z̲ātã̄y
206. Thou goest	Tŭ vetāi	Tŭ vattā	Tŭ d̲z̲āt̲s̲as	Tŭ d̲z̲ātēs
207. He goes	To vetā	To vattā	Tõ d̲z̲āt̲s̲ē	Tõ d̲z̲ātē
208. We go	Āmĭ vetāv	Āmmĭ vattāti	Āmhī d̲z̲āt̲s̲õ	Āmī d̲z̲ātã̄v
209. You go	Tumĭ vetāt	Tummĭ vattāti	Tumhĭ d̲z̲āt̲s̲ā	Tumī d̲z̲ātă
210. They go	Te vetāt	Te vattāti	Tē d̲z̲āt̲s̲at	Tē d̲z̲ātān, *or* d̲z̲ātāt
211. I went	Hã̄v gelõ	Hã̄vă vat̲augelõ	Mē gelõ	Mī gēlŭ, *or* jēlŭ, etc.
212. Thou wentest	Tŭ gelŏi	Tŭ vat̲augelo	Tŭ gēlŏs	Tŭ gēlās
213. He went	To gelo	To vat̲augelo	Tõ gēlõ	Tõ gēlă
214. We went	Āmĭ gele	Āmmĭ vat̲sugele	Āmhĭ gēlõ	Āmī gēlŭ

Marāṭhī (Poona).	Varhāḍī Kuṇʻbī (Akola).	Nāgpurī (Nagpur).	Halʻbī (Bastar).	English.
Āmhī mārʻlẽ . . .	Āmhī mārʻla . . .	Āmhī mārʻla . . .	Hamī mārʻlū . . .	188. We beat (*Past Tense*).
Tumhī mārʻlẽ . .	Tumhī mārʻla . .	Tumhī mārʻla . .	Tumī mārʻlās . .	189. You beat (*Past Tense*).
Tyā̃-nī mārʻlẽ . .	Tyābi-na mārʻla .	Tyāhā-na mārʻla .	Hun-man mārʻlā .	190. They beat (*Past Tense*).
Mī mārīt āhẽ .	Mī mārat āhẽ . .	Mī mārat āhō . .	Mui mārʻtẽ (āsē), *or* mārun ralē.	191. I am beating.
Mī mārīt hōtõ .	Mī marat hōtō . .	Mī mārat hōtō .	Mui mārʻtẽ ralē . .	192. I was beating.
Mī mārʻlẽ hōtẽ .	Mī mārʻla hōta .	Mī mārʻla āhẽ . .	Mui mārʻlī . . .	193. I had beaten.
Mī mārāvẽ . .	Mī mārīl . . .	Myā mārāva . .	Mui mārēndẽ . .	194. I may beat.
Mī mārīn . .	Mī mārīl . . .	Mī mārīn . . .	Mui mārēndẽ . .	195. I shall beat.
Tū̃ mārʻsīl . .	Tū mārʻsīn . . .	Tū mārʻsīl . .	Tui mārʻsī, *or* mārʻdīs	196. Thou wilt beat.
Tō mārīl . . .	Tō mārīn, *or* māral .	Tō māral . . .	Hun mārēdẽ . .	197. He will beat.
Āmhī mārũ . .	Āmhī mārū . . .	Āmhī māru . .	Hamī mārʻvā̃, *or* mārūndẽ .	198. We shall beat.
Tumhī māral . .	Tumhī mārʻsān, *or* māral .	Tumhī māral . .	Tumī mārāsẽ, *or* mārēndẽ .	199. You will beat.
Tē mārʻtīl . .	Tē mārʻtīn . . .	Tē mārʻtīl . .	Hun-man mārʻdẽ, *or* mārēndẽ.	200. They will beat.
Mī mārāvẽ . .	Mī mārāva . . .	Myā mārāva . .	Mui mārēndẽ . .	201. I should beat.
Malā mārʻlẽ āhẽ .	Ma-lē mārʻtō . .	Madz mārʻla āhẽ .	Mō-kē mārbā āsat .	202. I am beaten.
Malā mārʻlẽ hōtẽ .	Ma-lē mārʻla . .	Madz mārʻla hōtā .	Mō-kē mārʻlāẽ . .	203. I was beaten.
Mī mārʻlā-dzāīn .	Ma-lē mārʻtīl . .	Madz māral . .	Mō-kē mārʻbā āẽ .	204. I shall be beaten.
Mī dzātõ . . .	Mī dzātō . . .	Mī dzātō . . .	Mui jā̃yasē . .	205. I go.
Tū̃ dzātōs . .	Tū dzātā . . .	Tū dzātō(s) . .	Tui jāsīs . . .	206. Thou goest.
Tō dzātō . . .	Tō dzātō . . .	Tō dzātō . . .	Hun jāyasē . .	207. He goes.
Āmhī dzātõ . .	Āmhī dzātō . . .	Āmhī dzātō . .	Hamī jā̃ūsē . .	208. We go.
Tumhī dzātā̃ . .	Tumhī dzatā . .	Tumhī dzā(-tā) . .	Tumī jāvā̃sās . .	209. You go.
Tē dzātāt . .	Tō dzātat . . .	Tē dzātēt . .	Hun-man jāsat . .	210. They go.
Mī gēlõ . . .	Mī gēlʻtō ; mī gēlō .	Mī gēlō . . .	Mui gēlō . . .	211. I went.
Tū̃ gēlās . .	Tū gēlā . . .	Tū gēlā(s) . .	Tui gēlīs . . .	212. Thou wentest.
Tō gēlā . . .	Tō gēlā . . .	Tō gēlā . . .	Hun gēlō . . .	213. He went.
Āmhī gēlõ . .	Āmhī gēlō . . .	Āmhī gēlō . .	Hamī gēlū . .	214. We went.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpávanī (Ratnagiri).	Kôḷī (Thana).
215. You went . .	Tumī̃ gele . .	Tummī̆ vatsugele .	Tumhī̃ gēlã̃, or gēlĕt	Tumī gēlā . .
216. They went	Te gele . . .	Te vatsugele .	Tĕ gēlĕ . . .	Tĕ gēlĕ . .
217. Go . . .	Vots . . .	Vatsa . . .	Dzā . . .	Dzā . . .
218. Going . .	Vechẽ . . .	Vatsata . . .	Dzāt . . .	Dẕāt . . .
219. Gone . .	Gello . . .	Gello . . .	Gĕlēlō . .	Gĕlĕlā . .
220. What is your name ? .	Tujĕ nã̃v kitẽ ? .	Tu-gelĕ nã̃vᾰ ittĕ ? .	Tudzhã̃ nã̃v kitã̃ ? .	Tudzᾰ nãv kāy ?
221. How old is this horse ?	Hyā ghoḍyāk kitlī̃ varsã̃ ? .	Ho ghoḍo kitlyā prāyē-tso ?	Hē ghōḍē-lā kitī varsã̃ sat ?	Ō ghōrā kavᵃrē umᵃrī-tsā hāy ?
222. How far is it from here to Kashmir ?	Hāṅgāthāvn Kāśmirāk kitlē̃ pōis ?	Hãg-thāvnū̃ Kāśmirāka kitlē dhūr āssa ?	Ēthã̃thī̃ Kāśmīr kitī lāmb sē ?	An-śī Kāsmīr kavᵃrᾰ lāmb hōyᵃl ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharãt kitle pūt āsāt ?	Tugelyā bāpsugelyā ghārā kitle dzāṇᾰ pūta āssati ?	Tujhē bāpᵃsā-chē gharãt kitī bōḍyĕ sat ?	Tudzĕ bāpās-tsĕ gharān kavᵃrē sōkᵃrē hān ?
224. I have walked a long way to-day.	Ādz hã̃v lāmb vāṭ tsallã̃ .	Āji hã̃vᾰ sobāri vāṭa tsamkalã̃.	Mē ādz pushkal lāmb tsālᵃlō	Adz mī bōvᵃsā dūr jĕlᵃtū
225. The son of my uncle is married to his sister.	Mojyā māvᵃlyā-tso pūt tā-chyā boiṇī-lāgĭ kājār dzālã̃.	Magelyā bapolyāgelo pūtu tāgelyā bhaiṇika lagnã̃ dzāllā.	Tē-chyā bĕhᵃṇīśī̃ mājhyā tsulᵃtē-chyā bōḍyā-tsā varhāḍ dzhālã̃ sē.	Mādzĕ kākā-tsĕ sōkᵃryā-tsē lagīn tyā-tsō bainī-śī dzhaila.
226. In the house is the saddle of the white horse.	Gharãt dhovyā ghoḍyā-chẽ jīn āsā.	Gharāntū̃ tyā dhāvyā ghoḍyāgelẽ jīnᾰ āssa.	Tē pāṇḍhᵃrē ghōḍē-tsā jīn tē gharãt sē.	Pāṇḍē ghōryā-tsā jīn gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāṭhir jīn ghāl	Tajjyā phāṭṭiri jīnᾰ ghāli.	Tēchyā pāṭhi-var tã̃ jīn ghālā (or tsaḍhay).	Tyā-tsē pāṭhī-var jīn ghāl .
228. I have beaten his son with many stripes.	Hãvẽ tā-chyā putāk dzāyᵃte mār mārᵃle.	Hã̃vĕ tāgelyā puttāka sobāri korḍe mārle.	Mē tē-chē mulᵃgē-lā pushkaḷ tsābuk māyᵃrē.	Mī-na tyā-tsĕ sōkᵃryā-lā murād phaṭᵃkē dilē.
229. He is grazing cattle on the top of the hill.	To guḍyā-chyā takᵃlēr gorvāk tsaraitā.	To tyā guḍḍyā-chyā turyēri gorvāka tsarait āssa.	Tyā ṭĕkᵃḍyā-chē māthē-var tō gurā tsarᵃvīchē sē.	Tō ḍoṅgᵃrā-tsē māthyā-var dhōrā tsāritē.
230. He is sitting on a horse under that tree.	Tō tyā rukā-chyā saklā yekā ghoḍyār basᵃlā.	To tyā rukkā-muḷāntū̃ ēk ghoḍyāri baisat āssa.	Tē dzhāḍā-khālī̃ tō ghōḍē-var bĕsᵃchē sē.	Tō tyā dzhārā-burᾰ ghōryā-var basᵃtē.
231. His brother is taller than his sister.	Tā-tso bhāv tā-chyā baiṇī-vōrn ubār āsā.	Tāgelo bhāvu tāgelyā bhaiṇi-pēkshyā lāmb āssa.	Tĕtsō bhāūs tēchyā bĕhᵃṇī-pēkshã̃ unṭs sē.	Tyā-tsā bhāūs tyā-tsĕ bainī śivāy unṭs hāy.
232. The price of that is two rupees and a half.	Tā-chẽ mōl aḍīdz rupōi āsā.	Tājjĕ mola aḍḍētsa rupayo .	Tē-chī kimmat aḍīts rupayē sō.	Tyā-chī kimmat arīts rupayĕ hāy.
233. My father lives in that small house.	Modzo bāpᾰi tyā dhākᵃtyā gharãt āsā.	Magelo bāppūsu tyā sānã̃ gharāntū̃ rābtā.	Mādzhō bāpᾰs tē dhākᵃṭē gharãt rēhᵃ-chē.	Mādzᾰ bāpus tyā dhākᵃlyā gharān rētē.
234. Give this rupee to him	O rupōi tā-kā dī .	Hī rupayi tākkā dī .	Hō rupayō tē-lā dēs .	Yō rupayā tyā-lā dēs .
235. Take those rupees from him.	Tājĕ kaḍᵃche te rupōi kāṇ-gē.	Tājje-lāggi-thāvnū̃ tyo rupayo ghye.	Tē rupayē tē-chē-pāshṭī̃ ghē	Tyā-tsē mĕr-śī tavᵃrē rupayĕ ghēs.
236. Beat him well and bind him with ropes.	Tā-kā borẽ mār āni tā-kā doryēn bānd.	Tākkā barō māri āṇĭ rādzvānē tākkā bāndūnū̃ ghāli.	Tē-lā tsāṅgᵃlō mār nī dōryān bāndh.	Tyā-lā bōvᵃsā tsōp dēs na dōrā-śī bānd.
237. Draw water from the well.	Bāyĭtᵃlē̃ udāk kāḍ .	Baīchē uddāka kāḍi .	Bāviṇṭhī pāṇī kāḍh .	Bāvin-śī pānī kār .
238. Walk before me .	Mojyā-mukār tsal .	Majje idūra tsamka .	Mājhē-puḍhã̃ tsal .	Madzē purē tsāl .
239. Whose boy comes behind you ?	Tujyā pāṭlyān koṇa-tso cheḍo yetā ?	Koṇāgelo cheḍko tujyā mākshi yettā ?	Tujhē pāṭhī-māgiṇṭhī̃ koṇā-tsō bōḍyō yē-chē sē ?	Tudzē magarĩ kōnā-tsū sokᵃrā yētē ?
240. From whom did you buy that ?	Tẽ koṇa kaḍᵃchē tuvẽ molāk getᵃlē̃ ?	Koṇā-lāggi-thāvnū̃ tĕ tuvĕ kāṇ-ghettilē ?	Kōṇā-pāshṭī̃ tū tã̃ vikat ghētᵃlās ?	Kōnā-tsĕ mĕr-śī tudzūn tē vikᵃtã̃ ghētᵃlās ?
241. From a shopkeeper of the village.	Haḷḷe-ohyā yekā āṅgaḍᵃkārā-kaḍ-chē.	Tyā haḷḷiyē-chyā ekkā āṅgḍi-kārā-kaḍe.	Gāvᵃtᵃlē̃ ēkā dukānᵃdārā-pāshṭī̃.	Gāvᾰ-tsĕ dukānᵃdārā-mĕr-śī

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Halᵃbī (Bastar).	English.
Tumhī gĕlã̄ . . .	Tumhī gĕlĕ . . .	Tumhī gĕlĕ . . .	Tumī gĕlās . . .	215. You went.
Tĕ gĕlĕ , . . .	Tĕ gĕlĕ	Tĕ gĕlĕ	Hun-man gĕlŏ . . .	216. They went.
Dzā	Dzā ; dzày . . .	Dzā	Jā, jāyᵃnā . . .	217. Go.
Dzāt	Dzāt . . .	Dzāt	Jātŏr	218. Going.
Gĕlĕlā	Gĕlā ; gĕlĕlā . .	Gĕlā	Gĕlŏ	219. Gone.
Tujhĕ̃ nāv kāy ? . .	Tuha nāv kāy hāyĕ ? .	Tudzha nāv kā āhĕ ? .	Tuchŏ nāv kāy āyĕ-nā ? .	220. What is your name ?
Hyă ghŏḍyā-chẽ vay kāy ?	Yā ghŏḍᵃmyā-chī umbar kitī hāyĕ ?	Hā ghŏḍā kitī vayā-tsā āhĕ ?	Yĕ ghŏḍā kitᵃrŏ umar-mẽ āsĕ-nā ?	221. How old is this horse ?
Yĕthūn Kāśmīr kitī lāmb āhĕ ?	Athūn Kāśmīr kitī lām ahĕ ?	Kāśmīr yĕthūn kitī dūr āhĕ ?	Yahã̄-lĕ Kāśmīr kitrŏ dūr āsĕ-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kitī mulĕ āhĕt ?	Tuhyā bāpā-chyā gharāt kitī pŏrā āhĕt.	Tujhyā bāpā-chyā gharī kitī pŏr āhĕt ?	Tuchŏ bāp-chŏ kitᵃrŏ lĕkā āsat ?	223. How many sons are there in your father's house ?
Mī ādz lāmb rastā tsālᵃlŏ̃ āhĕ.	Mī ādz lay tsālūn ālŏ āhĕ .	Mī ādz phar dūr tsālᵃlŏ	Āj mui khubĕ dūr hiṇḍlĕ-nā (or hiṇḍlĕ̃v).	224. I have walked a long way to-day.
Mājhyā tsulᵃtyā-chyā mulĕ-chẽ lagna tyā-chyā bahiṇī-śī dzhālĕ̃.	Māhyā kākā-chyā pŏrā-tsa tyā-chyā bahiṇī-śī lagan dzhāla āhĕ.	Mājhyā tsulᵃtyā-chyā pŏrā-śin tyā-chyā bahinī-śin lagn dzhāla.	Mŏchŏ kakā-chŏ lĕkā-chŏ bihāv hun-chŏ bahin-saṅgĕ hŏli.	225. The son of my uncle is married to his sister.
Tyā gharāt tyā pāṇḍhᵃryā ghŏḍyā-chĕ tĕ khŏgīr āhĕ.	Tyā gharā-mandĕ tyā pāṇḍhᵃryā ghŏḍyā-tsa khŏgīr hāyĕ.	Pāṇḍhᵃryā ghŏḍyā-tsa khŏgīr gharāt āhĕ.	Ghar bhitᵃrĕ paṇḍrā ghŏḍā-chŏ khŏgīr āsĕ.	226. In the house is the saddle of the white horse.
Tĕ̃ khŏgīr tyā-chyā pāṭhī-var ghāl.	Tyā-chyā pāṭhī-var tĕ khŏgīr ṭhiv.	Tyā-chyā pāṭhī-var khŏgīr ṭāk.	Khŏgīr-kĕ ghŏḍā-kĕ pāṭ-nĕ lathā.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mī push-kaḷ phaṭᵃkĕ mārilĕ āhĕt.	Mī tyā-chyā pŏrā-lĕ lay phaṭᵃkĕ mārᵃlĕ āhĕ.	Mī tyā-chyā pŏrās pushkaḷ bĕt mārᵃlĕ.	Mui hun-chŏ lĕkā-kĕ khubĕ mārᵃlā.	228. I have beaten his son with many stripes.
Tyā ṭĕkᵃḍī-chyā tyā śikhᵃrā-var tŏ gurĕ̃ tsārit āhĕ.	Tŏ ṭĕkᵃḍī-chyā māthyā-var dhŏra tsārat āhĕ.	Tŏ ṭĕkᵃḍī-var dhŏra tsārat āhĕ.	Hunī ḍŏṅgᵃrī ūpᵃrĕ gāy gŏhᵃrī charāy-sĕ.	229. He is grazing cattle on the top of the hill.
Tyā dzhāḍā-khālī̃ tŏ ĕkā ghŏḍyā-var basat āhĕ.	Tyā dzhāḍā-khālī tŏ ghŏḍyā-var basat āhĕ.	Tyā dzhāḍā-khālĕ tŏ ghŏḍyā-var basat āhĕ.	Hunī ghŏḍā ūpᵃrĕ hunī rūkh khālĕ chagᵃlŏ āsĕ.	230. He is sitting on a horse under that tree.
Tyā-tsā bhāū tyā-chyā bahiṇī-pĕkshā adhik uṇts āhĕ.	Tyā-tsā bhāū tyā-chyā bahinī-hūn utstsā āhĕ.	Tyā-tsā bhāū tyā-chyā bahi-nī-hūn uṇts ābĕ.	Hun-chŏ bhāī hun-chŏ bahin-lĕ ḍĕṅg āsĕ.	231. His brother is taller than his sister.
Tyā-chī kimmat aḍĭts rupayĕ āhĕ.	Tyā-tsa mŏl aḍĭts rupayĕ āhĕ.	Tyā-chī kimat aḍĭts rupaya āhĕ.	Hun-chŏ mŏl dui rupᵃyā ãṭh ānā āsĕ.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāhᵃtŏ.	Māhā bāp tyā lāhyanyā gharāt rāhᵃtĕ.	Mādzhā bāp tyā lahān-śā gharāt rāhᵃtĕ.	Mŏchŏ bāp hunī nānī kuriyā-nĕ āsĕ.	233. My father lives in that small house.
Hā rupayā tyā-lā dĕ . .	Hā rupayā tyā-lĕ dĕ . .	Hā rupayā tyā-lā dĕ	Yĕ rupᵃyā hun-kĕ diyās .	234. Give this rupee to him.
Tĕ rupayĕ tyā-chyā pāsūn ghĕ.	Tĕ rupayĕ tyā-dzŏḍūn ghĕ .	Tyā-chyā dzavᵃḷūn tĕ ru-payĕ ghyā.	Hun rupᵃyā hun-kĕ māṅgūn ānās.	235. Take those rupees from him.
Tyā-lā tsāṅgᵃlĕ mār āṇi dŏrā-nĕ bāndh.	Tyā-lĕ lay mārā āni dŏryāhi-na bāndhā.	Tyās khub mārā an dŏrā-nā bāndhā.	Hun-kĕ jugĕ mārās aru ḍŏrī-saṅgĕ bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirĭtūn pāṇī kāḍh .	Tyā ihirĭtūn pāṇī kāḍh .	Vihᵃrĭtūn pāṇī kāḍhā .	Chũā-lĕ pāṇī ḍumā.	237. Draw water from the well.
Mājhyā puḍhĕ̃ tsāl .	Māhyā sāmᵃnĕ tsāl .	Mājhyā sāmᵃnĕ tsāl .	Mŏchŏ pur jāŏ-nā.	238. Walk before me.
Tujhyā māgĕ̃ kŏṇā-tsā mulᵃgā yĕtŏ ?	Tuhyā māṅga kŏnā-tsa pŏrᵃga yĕta ?	Tujhyā māga kŏnā-tsa pŏrᵃga yĕtĕ ?	Kā-chŏ lĕkā tuchŏ pāṭ-pāṭ ĕy-sĕ ?	239. Whose boy comes behind you ?
Tĕ̃ tũ kŏṇā pāsūn vikat ghĕtᵃlĕ̃ ?	Tyā kŏnā-pāsūn tĕ ikat ghĕtᵃla ?	Tu bĕ kŏnā-dzavᵃḷūn vikat ghĕtᵃla ?	Yĕ kā-chŏ ṭhān-lĕ dharᵃlis ?	240. From whom did you buy that ?
Tyā khĕḍyā-chyā ĕkā dukānᵃdārā-pāsūn.	Tyā khĕḍyā-chyā dukānᵃvā-lyā-dzavᵃḍūn.	Gāv-chyā dukānᵃdārā pāsūn.	Gāv-chŏ gŏṭŏk sāhŭkār-ṭhān-lĕ.	241. From a shopkeeper of the village.